

Pali Text Society.

Journal

OF THE

PALI TEXT SOCIETY.

1885.

EDITED BY

T. W. RHYS DAVIDS, PH.D., LL.D.

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW

PROFESSOR OF PALI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE,
LONDON

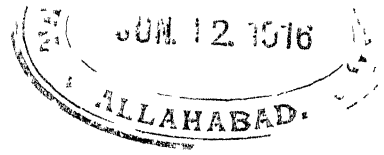
LONDON

PUBLISHED FOR THE PALI TEXT SOCIETY,

BY HENRY FROWDE,

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1885



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PĀLI TEXT SOCIETY.

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(With power to add workers to their number)

This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS scattered throughout the University and other Public Libraries of Europe

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B C 400–250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

REPORT

OF THE

PÂLI TEXT SOCIETY FOR 1885.

THE Pâli Text Society continues to prosper. We have had this year the accession of 3 new five-guinea subscribers and of 14 yearly subscribers, raising our numbers in Europe, America and India to 58 five-guinea and 99 yearly subscribers. The number of the latter in Ceylon has indeed fallen off, but this was to be expected, and does not now materially interfere with the position of the Society, as we are no longer dependent on our Ceylon friends (who helped us so much when help was of the greatest advantage). We are now rendered independent of them by the large accession to our numbers outside Ceylon, and the number of subscriptions still received from there is sufficient for the purchase of MSS.

Our issues this year are the

1. The Cha-kesa-dhâtu-vamsa, edited by Prof. Minayeff
2. The Sandesa-Kathâ, edited by Professor Minayeff
3. The Udâna, edited by Dr. Steinthal
4. The Dhamma-Saṅgani, edited by Dr. Müller
5. The Anguttara (Nipâtas 1-3), edited by Dr. Morris

Besides this we have a paper of miscellanies from Dr. Morris, and the usual contents of the Journal. Altogether our issue this year is more considerable than it has ever yet

been, amounting to about 850 pages of print. I expected to be able to add the Anuruddha Sataka, but Mr Bendall was not able to get it ready in time for publication in this year's Journal

The full list of work already accomplished is therefore

- | | | |
|----|--------------------------------------|------------------------------|
| 1 | Anguttara, Pt I. | edited by Dr Morris, 1882 |
| 2 | Abhidhammatha-sangaha „ „ | Dr Rhys Davids, 1884 |
| 3 | Âyânga Sutta „ „ | Prof Jacobi, 1882. |
| 4 | Kuddha-and Mûla-sikkhâ „ „ | Dr E Muller, 1883 |
| 5 | Cariyâ-pitaka „ „ | Dr Morris, 1882. |
| 6 | Tela-katâha-gâthâ „ „ | Gooneratne Mudakkar,
1884 |
| 7 | Thera-gâthâ „ „ | Prof Oldenberg, 1883 |
| 8 | Therî-gâthâ „ „ | Prof Pischel, 1883 |
| 9 | Dâthâ-vansa „ „ | Dr Rhys Davids, 1884 |
| 10 | P „ „ | M Léon Feer, 1884. |
| 11 | Puggala-Paññatti „ „ | Dr Morris, 1883. |
| 12 | Buddha-vamsa „ „ | Dr Morris, 1882. |
| 13 | Sagâtha-vagga of the
Samyutta „ „ | M Léon Feer, 1884 |
| 14 | Sutta-nipâta (Pt I Text) „ „ | Prof Fausboll, 1884. |
| 15 | Cha-kesa-dhâtu-vamsa „ „ | Prof Minayeff, 1885. |
| 16 | Sandesa-kathâ „ „ | Prof Minayeff, 1885. |
| 17 | Udâna „ „ | Dr Steinthal, 1885 |
| 18 | Dhamma-sangani „ „ | Dr Muller, 1885 |
| 19 | Anguttara (Nipâtas 1-3) „ „ | Dr Morris, 1885. |

Next year we shall issue probably all, certainly most of the following

- | | | |
|---|------------------------|--|
| 1 | Pajjamudhu | edited by E R Gooneratne, Esq |
| 2 | Anuruddha Sataka | „ „ Mr. Bendall. |
| 3 | Vimâna-vatthu | „ „ E R Gooneratne, Esq |
| 4 | Peta-vatthu | „ „ Prof Minayeff. |
| 5 | { Dîgha Nikâya and | „ „ Prof Rhys Davids and |
| 6 | { Sumangala Vilâsini | „ „ Prof Carpenter (Part
1 of each) |
| 7 | Sutta Nipâta, Part II. | „ „ Prof Fausboll. |

vamsa, so that the works in progress including the above seven, are

1	Dîgha Nikâya,	to be edited by	Prof Rhys Davids and
			Prof Estlin Carpenter.
2	Sumangala Vilâsinî	„ „	Prof Rhys Davids and
			Prof Estlin Carpenter.
3	Samyutta Nikâya,		
	Part II	„ „	M Léon Feer
4	Anguttara Nikâya,		
	Part II	„ „	Dr Morris
5	Peta-vatthu	„ „	Prof Minayeff
6	Vimâna-vatthu	„ „	E R Gooneratne,
			Mudaliyar
7.	Dhammapada	„ „	Prof Fausboll
8	Sutta Nipâta, Part		
	II	„ „	Prof Fausboll
9	Khuddaka Pâṭha	„ „	Prof Rhys Davids
10	Iti-vuttaka	„ „	Prof Windisch
11	Apadâna	„ „	Dr Grünwedel
12	Niddesa	„ „	Prof Bloomfield
13	Visuddhi Magga	„ „	Prof Lanman
14	Mahâvamsa	„ „	Dr Steinthal
15	Itthavanagalla-		
	viḥâra-vamsa	„ „	Prof. Rhys Davids
16	Netti Pakarana	„ „	Prof Rhys Davids
17	Anuuddha Sataka	„ „	Mr. Bendall
18	Sâsana-vamsa	„ „	Prof Minayeff
19	Saddhimmopâṇama	„ „	Dr Morris
20	Bodhi-vamsa	„ „	Prof Rhys Davids
21	Pajjamudhu	„ „	E R Gooneratne,
			Mudaliyar

It will be seen that this list grows in spite of all the work we have already accomplished

Our greatest want now, as heretofore, is that of good MSS. If it had not been for the help given to us in this respect by Gooneratne Mudaliyar, it is difficult to see how

we could have got on at all with our project. We gave last year a complete list of the MSS we had received from various friends in Ceylon and Burma. Since then we have received, all from Ceylon, and the majority through Gooneratne Mudaliyâi, the following

- 1 Visuddha Maṅga
- 2 Nettippakarana
- 3 Bodhi-vamā
- 4 Dhammapade-Atthakathā, presented by D. Ferguson, Esq. of the "Ceylon Observer"
- 5 Patisaṃbhūda
- 6 Apadana
- 7 Dhammasaṃgani.
- 8 Sumaṅgala-Vilasinī
- 9 Samyutta-Nikaya
- 10 Paṭiṣaḍḍhi
- 11 Peta-vatthū and Commentary

The MSS we especially want now are

Nettipakarana
 Niddesa (with Atthakathā)
 Patisaṃbhūda (with Atthakathā).
 Bodhi-vamā
 Tilaṭṭha-vamā
 Vinaya-sūtra
 Dhammapade-Atthakathā
 Paramattha-dīpani
 Madhavanattha-vilasini
 Atthasālini
 Samanoharavinodani
 Itivuttaka-Atthakathā
 Sāra-vamā

Our readers will be glad to hear that the next volume of M. Senart's edition of the Mahāvastu is just ready for publication. The edition of the Divya Avadāna, by Prof.

Cowell and Mr. Neil, has appeared, and we hope to have a long article on this important work in our next year's issue

Finally, I have to apologize very much for the lateness of the season at which our issue for this year appears. It is principally due to my continued illness last year, during which everything got behindhand, and I shall see to it that, if my health is preserved, it shall not occur again.

T. W. RHYS DAVIDS.

PĀLI MSS.
IN THE
BROWN UNIVERSITY LIBRARY
AT PROVIDENCE, R I, U S
BY HENRY C WARREN

These MSS were given to the library by the Rev Dr J. N Cushing, a graduate of Brown University, who has been for the past twenty years a Baptist missionary at Rangoon, Burmah. He is the author of the following works "Elementary Handbook of the Shan Language," Rangoon, 1880, "Grammatical Sketch of the Kakhien Language," published by the Royal Asiatic Society in July, 1880, "A Shan and English Dictionary," Rangoon, 1881, and he has recently completed the translation of the Bible into the Shan language

Unless otherwise stated, the MSS of the following list are on palm-leaves and in Burmese writing Nos 6, 7, 12 and 22 were given by Dr Cushing in 1874, the others in 1881

VINAYA-PITAKA

1. *Sutta-Vibhanga* First Part. 153 leaves (ka-do), 11 lines a page Sakkarâj 1237.
2. *Sutta-Vibhanga* Second Part The Bhikkhunî-Vibhanga is not given. 106 leaves (dau-phe), 11 lines. Sakkarâj 1237.

3 *Mahāvagga* 225 leaves (ka-dho), 10 lines. Sakkarāj 1237.

4 *Cūlaragga* 226 leaves (dhi-a, but nu is omitted in the numbering, though the text is without break), 10 lines. Sakkarāj 1238.

5 *Paruārapāṭha* 158 leaves (ka-dha), 10 lines. Sakkarāj 1237.

6 Contains two works

a *Paruārapāṭha* 151 leaves (ka-de); 9 lines. Sakkarāj 1213.

b Some mixed Pāli and Burmese, apparently on the dhūtāngas 34 leaves (dai-tu), 9 lines. Sakkarāj 1213.

7. *Kammaṭṭhāna* Chapters I. and IV. In copper plates (na-nau), 6 lines. Square Pāli writing.

SUTTĀ-PITAKA-COMMENTARIES

8 First part of the *Sumaṅgalavāṇī*, or commentary on the *Silakkhandha* of the *Dighaṅkaya*. 110 leaves (ka-da), 10 lines. Sakkarāj 1231.

9 Second part of the *Sumaṅgalavāṇī*, being the commentary on the *Mahāvagga* of the *Dighaṅkaya*. 182 leaves (ka-tā), 10 lines. Sakkarāj 1231.

10 Third part of the *Sumaṅgalavāṇī*, or commentary on the *Pāṭikavagga* of the *Dighaṅkaya*. 129 leaves (ka tau, but tau is for to), 9 lines. No date.

ABHIDHAMMA-PITAKA.

11 *Dhammasaṅgani*. 154 leaves (ka dau); 9 lines. Sakkarāj 1242.

12 Another copy of the *Dhammasaṅgani*. 188 leaves (ka-to, but leaf na is missing), 8 lines. [Sakkarāj] 1203.

13 *Vibhaṅga*. 229 leaves (ka-nā, but two leaves are marked khai), 9 lines. No date.

14. *Kathāvatthu* 220 leaves (jhi-rū); 9 lines. Sakkarāj 1242.

15 *Pugga'apaññatti* 46 leaves (u-jhā); 9 lines.

3 *Mahârâga* 225 leaves (ka-dho); 10 lines. Sakkarâj 1237

4 *Cûlarâga* 226 leaves (dhi-a, but nu is omitted in the numbering, though the text is without break), 10 lines Sakkarâj 1238.

5 *Parârapâtha* 158 leaves (ka-dhâ), 10 lines Sakkarâj 1237

6 Contains two works.

a. *Parârapâtha* 151 leaves (ka-de), 9 lines Sakkarâj 1213

b Some mixed Pâli and Burmese, apparently on the dhâtangas 34 leaves (dai-tu), 9 lines Sakkarâj 1225.

7. *Kammârâra* Chapters I. and IV 10 copper plates (na-nau), 6 lines Square Pâli writing

SUTTA-PITAKA-COMMENTARIES.

8 First part of the *Samangalâlasinî*, comprising the commentary on the Sîlakkhandha of the D'ghamkâya 115 leaves (ka-da), 10 lines Sakkarâj 1231

9 Second part of the *Samangalâlasinî*, being the commentary on the Mahâvâga of the Dighamkâya 182 leaves (ka-tâ); 10 lines. Sakkarâj 1231

10 Third part of the *Samangalâlasinî*, or commentary on the Pâtikavâga of the Dighamkâya. 129 leaves (ka-tau, but tau is for to), 9 lines. No date

ABHIDHAMMA-PITAKA

11 *Dhammasaṅgani* 151 leaves (ka-dau), 9 lines. Sakkarâj 1242.

12 Another copy of the *Dhammasaṅgani* 188 leaves (ka-to, but leaf na is missing); 8 lines [Sakkarâj] 1203

13. *Vibhanga* 229 leaves (ka-nâ, but two leaves are marked khai), 9 lines. No date

14. *Kathâratthi* 220 leaves (jhi-rû), 9 lines. Sakkarâj 1242.

15. *Pugga'apaññatti* 46 leaves (i u-jhâ); 9 lines.

16 *Dhātukathā* 52 leaves (ka-nî); 9 lines

17 *Yamala* to the end of the *Dhammayamaka* 299 leaves (ka-mâh, but one leaf answers for both jam and jâh), 9 lines Sakkarâj 1211

18 *D . . .* 204 leaves (ka-da, but there is no leaf jho), 10 lines Sakkarâj 1209

19 *Tikkapaṭṭhāna* 390 leaves (ka-aû) One leaf has the double mark jau and jam But aû is not the last leaf. After aû we have another leaf, unnumbered, on which the work comes to an end Furthermore, there is a leaf lost between this leaf and leaf aû); 9 lines Sakkarâj 122- No digit is given

20 A fragment of the *Tikkapaṭṭhāna* 291 leaves (da-ghyî), 8 lines Sakkarâj 1172 The leaves measure $21\frac{3}{4} \times 2\frac{1}{2}$ inches, while the leaves of the other palm-leaf MSS of this collection are only from 18-19 $\frac{1}{2}$ inches, being all of them (as far as the dating shows) more modern Their width is also commonly less Dr Cushing says that the part of this MS which is missing was stolen from the kyoung or monastery where it was kept Our fragment properly begins with leaf dâ, but in the midst of a word Hence the *raison d'être* for leaf dâ, which has a more modern appearance, is written very fine (12 lines on one page) and in another hand And yet though leaf dâ is headed with Namô, etc, the text begins abruptly, that is, not at the head of a section or subsection But on the sixth line we come to such a division It says (I copy the blunders also), pañhāvāssapaccaniyānulomanthitā || || kusalattipanthitā Leaf ghyî is also not a part of our fragment The MS comes to an end on ghyâ, but the date is on ghyî

21 *T . . .* from beginning to pañhāvārassa anulomagananā nithitā 90 leaves (ka-jû), 9 lines This MS was written at the order of Dr Cushing to complete MS. 20. But if we compare these two MSS with No 19, we shall find that our present MS goes only to leaf chî of MS 19, while 20 begins at leaf tî One or two other MSS also of this collection are copies made at the order of Dr Cushing, probably No 11, and perhaps Nos 13-15

GRAMMAR.

22 *Kaccâyana's Grammar*. 95 leaves. This is one of the MSS from which the late Rev Dr Francis Mason, a Baptist missionary, compiled his published Pâli text of the Grammar. This edition consisted of only 100 copies, and was sold by subscription. It was printed in the Burmese character, by Mukau, at the Karen Institute Press, Toungoo, 1870, and is referred to by M. E. Senart in his "Grammaire Pâlie de Kaccâyana" (p. 7, note) of the following year.

Our present MS. is divided into parts, separated from each other by blank pages or leaves, and headed with Namo, etc. Apparently only the five parts composed of leaves ge-chû originally belonged together. Differences in the size, gilding, etc., of the other parts, added to the evidence furnished by the numbering, indicate that they are disconnected with each other and with the five, but they serve to piece out the text.

Leaves ka-kai. This part contains all the aphorism, but not their expositions. 8 lines. Sakkarâj 121. No digit is given.

Leaves kau-khâ contain the Sandhikappa. 9 lines. Sakkarâj

Leaves khe-gha contains the Nâmakappa. 8 lines. Sakkarâj 1194.

Leaves gi-gam, the Kârikakappa. 8 lines. Sakkarâj 1194.

Leaves ge-ghâ the Samâsakappa. 8 lines. Sakkarâj 1183.

Leaves ghi-ghâh the Taddhatakappa. 8 lines. [Sakkarâj] 1183 in margin.

Leaves na-nau the Âkhyâtakappa. 8 lines. [Sakkarâj] 1183.

Leaves naṃ-cai the Kibbidhânakappa. 8 lines. [Sakkarâj] 1183.

Leaves co-chû the Unâdikappa. 8 lines. [Sakkarâj] 1183.

Leaves chû-cham are written in Burmese. 9 lines. No date.

THE

CHA-KESA-DHÂTU-VAMSA.

EDITED BY

PROFESSOR MINAYEFF, of St Petersburg

This is a work by a modern Burmese author, of unknown name and date, for the present edition of which I have used two MSS. M¹ is a collection of short historical works in Pâli, and has the following colophon —

kesadhâtuvamso gandho . . .
 yo mayâ likhito tena paññavâ homi 'nâgate ||
 saddhâdhanam sîladhanam hirî-otappiya(m) dhanam |
 satidhanañ ca câgo ca paññâ me sattamam dhanam ||
 imehi sattadhanehi sampanno ca bhavâm' aham |
 icchitabbam phalam mayham yjhatu punno candimâ ||
 ratanam devavâmmânam bhonto tesam karom' aham |
 sahasânânam hi tam geham indrabrahmâhi pûjitam ||

Our text occupies seven leaves, thâh—dû

M² is another copy, said to be made from an old copy, of the same collection, but it does not contain the colophon. It was given to me by Mine Kine Myojah Ah-twin-woon, the late librarian of the deposed King of Burma, to whom I beg to express my best thanks. Our text occupies in it the seven leaves ka—ke

Both MSS. are in Burmese writing.

Namo tassa bhagavato arahato sammā ambuddhasa

Buddhañ ca dhammañ ca ganam namitvā,¹
aggam visuddham janapuññakhetam |
chakesadhātūnam ca thūpavamsam
vakkhām' aham sāsanaavadghanaya ||

Ekasmin kura samaye ambhākam Bhagava Rājapūjāy
rati Veluvane Kalandakamvape Tatrāpi kho bhā
catunnam parisānam dhammam desesi ādikalyāṇaṁ ma
kalyāṇam pūjyaṁ bhikkhūnaṁ sattham sabyañjeyam ko
paripunnam tena kho pana samayena Anuruddho So
Padumuttaro Guṇasāgaro Āṇapandito Revato'ti cha k
savā ekaeṇḍā² hutvā yena bhagava ten' upasamkamet
upasamkamitvā bhagavantam abhivadetsa ekamantam
dimasu ekamantam nisinnā kho te khinaṇva bhū
bhūgavan am etad avocum na hi bhante bhagavata³ .
tim sapāramiyo pūrentena ekadesasattahitattam pūritā
kho sabbasattahitattam kattukamena pūritā ye keci bh
sattā āsammattā tesam tava dassanena ubhayattha siddh
c' aññe sattā dūratthā honti tesam utthāya bhūgavato
rapatibuddham pūjenīyavattim thapetabbam. mal
muddassa pana bhante ayidūre ekasmin paccantadesa
janā vasantī tesam anukampāya pūjeyyaṁ datum va
utha kho bhagavā tesam vacanam sutvā mahakaru
samussāhitaerto hutvā janapadayāsinam hitakarama
dakkhinaṇa hatthena sīsam parāmasi sīsam parama
hemavannaramsihi⁴ vijotamānā cha kesā bhagavato h

¹ M², namitvāna

² M¹ 'nūsum, M² 'nūsu.

³ M¹, 'sonna'.

⁴ M¹, 'ma

⁵ M², 'va

1

6 M^o yotajji^o

ciram ev' idha titthatu thûpavaram
 yadi tvam munino sirato 'va bhavam |
 janakâyam imam patipâtû sadâ
 tava tejavarena jina¹ ojago ||

iti vatvâ tutthacitto hutvâ cetiyam padakkkhinam katvâ
 pañcapatitthitena vanditvâ pakkâmi

Sakkathûpavamso nitthito

tassâvidûre dakkhinadisâbhâge tigâvutnantaram maggam
 gantvâ sabbe² cha khinâsavâ nânâvidhavâlukarâsipaṛikinnam
 paramaiamanîyam kelâsapabbatasannibham rukkhatinapâsâ-
 nasakkharakathalarahitam katasudhâkammam iv' anganam
 sakalajanamanîyam³ ekam thânam disvâ cintayimsu
 sappâ am idam kho âvuso thânam imasmim ekam kesadhâ-
 tum amhehi thapetabban 'ti atha kho âyasmâ Sobhito imassa
 dhâtussa dâyakapaṇṇesane mama bhâro 'ti vatvâ ekamsam
 uttarâsangam karitvâ jânumandalam pathaviyam nidhâya
 añjalim paggavha jînadhâtuvaram vanditvâ patthanam
 karonto imam gâtham âha

dâyako patipâtû⁴ ajja tejasâ tava nâyaka |
 sabbasattahitatthâya idha thassati ce dîpam⁵ ||

icc evam paramanipaccakâram katvâ patthanam karontassa
 eva valâhakagabbhato Pajjunno nâma devaputto mahantehi
 parivârehi parivuto nânâvidham . . . ? . . . alam-
 *kâram alamkâritvâ sakavimânato oṇuyha tassa purato pâtura-
 hosi atha kho âyasmâ Sobhito tam disvâ upâsaka tvam ulârâ-
 nubhâvo angirasassa apatimassa bhagavato dhâtudâyako hobîti
 âha Pajjunno mahârâjâ pi tam⁶ vacanam sutvâ sâdhu
 bhante aham eva tassa dâyako bhaveyyan 'ti vatvâ tena hi
 tvam upâsaka thûpassa bandhanatthânam vicârehîti⁷ âha
 tasmim khane Pajjunno mahârâjâ iddhijâ ekam âvâtam

¹ M¹ jâna

⁴ M² patidât' ajja

⁶ M² pîtu^o

² M¹ om

⁵ M¹ iddham

⁷ M¹ vidharâhîti

³ M¹ ojala^o

ce varam

bhaveyyan 'ti cintetvâ devalokato otaritvâ nesam channam
arahantânam purato pâturahosi. atha kho Anuruddho imam
gâtham âha

accheham vata lokasmim sahasakkho sujampati |
pavivittam imam thânam ânubhavena dhâtuy' 'ti ||

atha thero tam dīsvâ devarāja tvam mahuddhiko varapañ-
ñassa dhâtuyâ dāvako hohiti âha

tam sutvâ Sakko sādhu bhante 'ti vatvâ Anuruddha-
therassa hatthato ekam dhâtum gahetvâ attano suasmim
thapetvâ udaggaetito hutvâ iddhiyâ âvâtam mâpetvâ tattha
asītisāvakânam rūpam buddhamâtuyâ rūpam buddhapituno
rūpam anupamassa dasabalassa rūpañ ca siva vā vā
thapetvâ majjhe satta sattaratanarāsī katvâ samantato
suvannajālam parikkhipitvâ setacchattam ussāpetvâ tassa
hetthā nānāratanasamujjalam pallaṅkam mâpetvâ dasabalassa
dhâtum nisāto oropayitvâ Sakkabhūṅkarodakena¹ bhāpetvâ
bhante bhagavā imasmim thāne s'ko² 'ti an pañca-
vassasahasapamānam titttha 'ti vatva thapesi tam khanañ
ñeva catunahutādhika³ vesāsa—sūhissivonupamēva ayam
mahāpathavi udakapaniyantam⁴ katva samkampi Sincru
pabbitarājā onami mahāsamuddo samkhubbhi dasasahas-
cakkavāladevatā tutthacittā hutvā nānam mgalabhandani
gahetvâ satthuno rūpam⁵ 'ti, vā vā atha Sakko dhātuyo
upam cetiyam cakkavattimanisambham manupadipam piyevā
manumayam cetiyam akasi⁶ tattha manocetiya bahi kanaka-
mayam cetiyam karetvā anagato antarayābhavatttham cakkam,
parikkhipitvā cetiyam bandhesi. Āyasma Anuruddho tam
dhātum attano ānītabhavappakasanatttham attano patimarū-
pam,¹ uttaradisābhīmukham karetvā thapesi Sakko devarājā
pi ekam suvam, gāham karetvā dhātupū, an akasi. cetiya-
vidūre ekam midhim¹ thapesi tam ekam devaputtam rakkhā-
pesi sabbe cha arahantā samajupatip, moppa hutvā cetiyam
pañcapatitthitena vanditvā nisidimsu tasmin khane Sakko
adhiṭṭhānam karonto imam gâtham âha

¹ M² sakkabhūṅgāro¹.

² M¹ "nurūpam

³ M¹, udakam

⁴ M² nim

ciram ev' idha titthatu thûpavaram
yadî tvam munino sirato 'va bhavam |
janakâyam imam patipâtû sadâ
tava tejavarena jina¹ ojago ||

iti vatvâ tutthacitto hutvâ cetiyam padakkhnam katvâ
pañcapatitthitena vanditvâ pakkâmi

Sakkathûpavamso nitthito

tassâvidûre maggam
gantvâ sabbe² cha khinâsavâ nânâvidhavâlukaiâsipaṇṇinam
paramaramanîyam kelâsapabbatasannibham rukkhatinapâsâ-
katasudhâkammam iv' anganam
ekam thânam disvâ cintayimsu
sappâyam idam kho âvuso thânam imasmim ekam kesadhâ-
tum amhehi thapetabban 'ti atha kho âyasmâ Sobhito imassa
dhâtussa mama bhâro 'ti vatvâ ekamsam
uttarâsangam karitvâ jânumandalam pathaviyam nidhâya
añjalim paggayha jmadhâtuvaram vanditvâ patthanam
karonto imam gâtham âha

dâyako patipâtû⁴ ajja tejasâ tava nâyaka |
'va idha thassati ce dîpam⁵ ||

icc evam katvâ patthanam karontassa
eva Pajjunno nâma devaputto mahantehi
parivârehi parivuto nânâvidham paramadassanîyatarāṃ alam-
kâram alamkâritvâ sakavimânato oṇuyha tassa purato pâtura-
hosi atha kho âyasmâ Sobhito tam disvâ upâsaka tvam ulârâ-
nubhâvo angirasassa apatimasā bhagavato dhâtudâyako hobhîti
âha Pajjunno mahârâjâ pi tam⁶ vacanam sutvâ sâdhu
bhante aham eva tassa dâyako bhaveyyan 'ti vatvâ tena hi
tvam upâsaka thûpassa bandhanatthânam vicârehîti⁷ âha
tasmim khane Pajjunno mahârâjâ iddhiyâ ekam âvâtam

¹ M¹ jâna

⁴ M² patidât' ajja

⁶ M² pîti°.

² M¹ om

⁵ M¹ iddham

⁷ M¹ vidharâhîti.

³ M¹ °jala°

ce varam

atha kho âyasmâ Padumuttaro tesam pañcannam khinâsa-
vânam etad avoca aham eva dhâtudâyakam pariyeseyyan 'tī
vatvâ buddhagunapatisamyuttāya gāthāya adhitthānam
karonto imam gātham âha

sa ce tvam sabbalokagga janogham tāntum idha |
tapassī tava ¹ tejena patthanam me sāmijjhatu ² |
ajja thūpassa dâyakam labheyyam jinasiraja ||

ice evam patthanam karontassa samuddarakkhikâ Mani-
mekhalâ nâma devadhîtâ buddhânubhâvena dissamânâ ³ viya
sabbābharanehi alamkaritvâ mahāntehi parivārehi parivutā
samuddato paññāyamānarūpā pāturahosi atha kho therā
evam âhamsu kappatī upāsike dhātuyā thūpam kânetum
sa ce sakkhissasī tvam eva asamassa purisusabhassa dhātu-
dâyakā hohīti. ath' assā etad ahosi aham mātugāmatta-
bhāve thitamhi ⁴ thūpavicāriane katam ⁵ p. 10. 11. 12. kathā-
ham bhante kareyyan 'tī âha sace upāsike imesam
paccantadesavāsīnam bhatim dātum sakkhissasī khippam
eva ete cetiyam karissantīti âha sâ sādhu 'tī patisunitvâ
aññatakavesena gantvâ tesu bhatim datvâ ⁶ cetiyam pati-
samkhârāpesī te manussā tasmim thāne dhātugabbham
asītihattham gambhīram karimsu atha kho sâ devadhîtâ
iddhiyā ânītaratanam samantato rāsim katvâ girivepulato ⁷
akkavattino manuatanasadisam padīpam viya jalamānam
ekaratanagharam ⁸ manidhātugabbhassa majjhe thapesī
tass' uparī dhātukarandakam māpetvâ thapesī saha thapa-
nen' eva mahāpathavī kampī akālavijjulatā ramanīyam
vassam vassī sabbe devatā sādhuakāram adamsu tato
Manimekhalâ bhagavato dhātuyā mahāsakkāram katvâ
cetiyam bandhāpesī bandhitvâ ca pana cetiye nitthite
adhitthānam karonto imam gātham âha

pañca vassasahassāni jīnagabbho p. 11. 12. 13. |
tejena tav ime sattā jānantu amatam padan 'tī ||

¹ M¹ dhāpayī taga

³ M² cāriyamānā

⁶ M² katvā

² M² samajjhatu

⁴ M¹ adds va

⁷ M¹ vemū°

⁵ M² °no katam, M¹ °tham

⁸ M¹ °ghanam

evam vatvâ devadhitâ pasannâ ¹ Manimekhalâ |
 thâpetvâ kesathûp' assa ² ussâpesi samantato ||
 sâ tadâ arahantânam pâde natvâna devatâ |
 pahatthi 'tâ pakkâmi pavitthâ ³ sukabhavanan 'ti ||

Manimekhalâya thûpavamso nitthito

tato uttarâya disâya sabbe arahantâ gantvâ sâkhâpalla-
 valamkate sitacchâyê ekasmin nigrodharukkhe adhivatthâ
 devatâ te âgacchante disvâ kim bhante idha âgacchathâ 'ti
 pucchitvâ tato tehi âvuso imam thânam sappâvam imasmin
 thâne ekam jinavarakesadhâtuthapanattham âgatimhâ 'ti
 vutte sâdhu bhante aham pi tumhehi saddhimi anumodanam
 kareyyan 'ti âha

atha kho âyasmâ Gunasâgato d'âhâsi 'ti kappiya sam-
 mam' eva bhâro 'ti dhâtûpatthakatthâya añjalim paggahe tvâ
 adbhutthânam karonto imam gâtham âha

dâyako sulabho hotu sa ce tvam munibuddhagiri |
 hitâya sabbasattâna thassati satatam idha ||

evam vatvâ tam dhâtum namassamâno 'va nisîdi tasmim
 khane jinadhâtuyâ ânubhâvena therâdhitthanabalen ca
 satthu âdînam ânubhâvena ca patthavâtena amita viññâ-
 tasâsanavânjapanipunnâ ⁴ ekâ nâvâ tasmim yeva palese
 anupattâ ahosi atha kho vâmjâ bhikkhusangham disvâ
 mayam samuddacarâ dullabham channam khinâsavanam
 santikam upagantvâ sanghassa dassanan 'ti emetva navikam
 ârocesum nâviko pi tam sutvâ sanghe pasannamanaso sâha
 vâmjehi mahânâvâya oruyha khuddakanâvam abhinutva '
 tesam channam khinâsavânam santikam upagantvâ sangham
 vanditvâ kim idha ayyânam kiccam atthiti puechi.

mayan tam kho upâsaka ekam satthu samajam |
 dhâtum lokam atteva thapanattham idhâgatâ 'ti ||

¹ M² sampannâ
² M² pavittham.
³ M² c'iyutvâ

⁴ M¹ 'vassâhâsi, M² 'dhatum
⁵ M² 'ni'vâso

tam sutvâ nâviko tutthamânaso te vânye âmantetvâ lâbhâ
vata bho suladdham vata bho amhehi ye¹ mayam evam
mahiddhikam janahitâvaham satthu sariadhâtum passâmâ
'ti mahâsamuddasmim bho cirakâlam samcarantânam
îdisam lâbham na laddhapubban 'ti tumhe hi mama sahâyâ
bhavatha aham eva thûpam kareyyan 'ti âha te pi kho vâniyâ
sâdhû 'ti sampaticchimsu rukkhadevatâ² pi manussavesam
katvâ aham pi tumhâkam sahâyo bhaveyyan 'ti âha te sabbe
pi theranam santikam upasamkamitvâ yathânurûpam dânam
datvâ there vanditvâ nisîdîmsu atha kho nâviko aham
eva bhante dhâtuthûpakârane ussukkam kareyyan 'ti yâci
therâ pi sâdhu upâsaka karohîti âhamsu nâviko purise
ânâpetvâ bahudhanam vissajjetvâ dhâtugabbham karitvâ
tasmim gabbhe sattaratanâni pûretvâ gabbhassa majjhe
buddhâiaham âsanam paññâpetvâ gunasâgaratherassa
hatthato tam dhâtum gahetvâ thapesi saha thapanen'
eva sabbâni acchariyâni pâturahe sum atha kho nâviko
'ti 'ti 'ti imam gâtham âha

lokacariyabhûtassa asamassa mahesino |

dhâtuyâ dâyaako asmi lâbhâ me vata mârisâ² 'ti ||

evam vatvâ tam cetiyam pi nâviko vanditvâ nânâ-
vidham dâyaako ussâpetvâ cetiyam padakkhinam katvâ
arahantânam pâde vanditvâ vâniyehi parivuto nâvam ârûhitvâ
attano nagaram yâsi³ rukkhadevatâ cetiyam tussitvâ yâv'
ajjakâlâ pi dîghâyukâ hutvâ tam cetiyam rakkhati

Addhikanâvîkathûpavamso nitthito.

tato pâcinadisâbhâgena gangâtîre ekam ramanîyam thânam
atthi sabbe khinâsavâ tattha gantvâ idam kho âvuso
thânam dâyaako imasmim thâne ekam dhâtum
thapetum vattatîti atha kho Nânapanditatthero dâyakavâ-
nane mama bhâro 'ti vatvâ ekam dâyaako pi nâviko
nidhâya añjalim sirasi patitthapetvâ gâtham âha.

yo dhîro lokanâyako asamo purisâsabho |

ce asi⁴ dhâtu tass' eva labheyyam tava dâayakan 'ti ||

¹ M² yeva

² M² °ssati

³ M¹ niyyâsi

⁴ M abhi

evam nīpaccakāram katvā kathentass' eva eko nāgarājā
 nāmena Varuno nāma so nāgabhanato saparivārena āguntvā
 therassa purato pāturahosi. tadā nāgarājā there vanditvā
 āgamanakāranam pucchitvā bhagavato saññadhātutthapara-
 tthāya m-eva idhāgatambhā upāsakā 'ti vutte tena hi bhanto
 dhātucetiye mama bhāram karothā 'ti jācitvā tehi dinnokāso
 hutvā sakapaṇisam āmantetvā hutvā dhātu-
 gabbhatthāya pathavim sodhāpetvā āvātam khaṇāpetvā
 dhātugabbham devavimānasadisam khaṇāpetvā tassa majhe
 ekam ratanamayam pallaṅkam māpetvā setachattam ussā-
 petvā dhātucankotakam sāsā sampaticchitvā ekam anaggham
 manīkarandakam katvā paramukkamsapattam¹ ādaram katvā
 therānam ruciyā anurūpam eva thapesi tam khaṇāñ ñeva
 hetthāvuttapakārāni pi pāturahesum naga-
 rājā pi udaggacitto hutvā attano aparibhogam aparam pi ekam
 manīatanam cakkavattarañño² manīsadisam anaggham³ sabba-
 kāmadaḍḍam attano gīvato omūcivā bhagavato dhatupāṇam
 akāsi sabbe nāgaparīsā naccantā gāyantā sabbatuvāni
 vādentā ugghosimsu⁴ sabbe devatā nānapakāram sādhu-
 kāram adamsu⁵ tasmā khane nāgo dhātutthūpam parana-
 dassanīyam katvā bandhāpesi nitthite thūpe nāgo parā-
 kkhinam katvā onatasīso hutvā vanditvā imam gātham aha-

kaṇṇiko¹ 'yam buddham dullaḍḍham amatehi pi |
 dhātuyā dāyako assamī bhavāmi kusalatthiko ||
 evam vatvāna Varuno nāgarājā mahiddhiko |
 pahatthacitto pakkāmi nāgehi parivānto ||

Vatvāna Varuno nāgarājā mahiddhiko nitthito.

tato uttarāya disāya gantvā khināsavā bhikkhū naccā-
 sannam nātūḍḍam addhikānam⁶ gāma āgamanasampannam
 ekam thānam disvā idaṃ hi kho āvuso thānam sapparim-
 imasmim thāne avasittāṃ ekam kesadhātum thāpetabbam 'ti
 atha kho āyasmato Revatassa etad ahoṣi sabbesam paṇe-

¹ M² paraputtam saputtam
⁴ M¹ samsu

² M² vattivati.
⁵ M¹ akamsu

³ M² aggham
⁶ M¹, M², attā.

nam arahantânam manoratho matthakam patto dhâtudâyaka-
patilâbhena tathâham imasmim padese ekam dâyakam labhey-
yam yam nunâham dhâtuthûpadâyakatthâya patthanam
kareyyan 'ti atha kho Revatathero satthari parama-
ukkamsapattam¹ âdâyam samânetvâ² evam âha sa ce bhante
kappasatasâhassâdhikâni cattâri asamkheyyâni pâramiyo
pûretvâ pañca mahâpariccâgam pariccajîtvâ devamanussehi
dukkaram kammam karîtvâ buddhabhâvam patto si ajja
tavânubhâvena³ idhânuppatto³ hotû 'ti adhittâ-
nam katvâ imam gâtham âha

sa ce lokahitattthâya anujân' idha nâyako |
dhâtuthûpassa dâyakam labheyyam tejasâ tavâ 'ti ||

evam patthayantass' eva Damilâ vâniyâ saddhâsamppannâ
satta mahânâvâ jînadhâtutejena ânîtâ viya hutvâ aññam
desam gantum asamattthâ tasmim yeva thâne anuppattâ
ahesum te pi kho vâniyâ⁴ dûrato 'va bhikkhusamgham
disvâna dhâtukâmâ jetthanâvikam ârocesum tam sutvâ
nâviko tena hi aham pi gamissâmiti vatvâ aññehi nâvikehi
parivuto tesamsantikam gantvâ khinâs-vânam datvâ payi upâ-
sitvâ te khinâsave pucchimsu kimpan' idha bhante âgatattthâ 'ti
dasabalassa pi⁵ bhagavato kesadhâtu⁵ pâninam
hitâya thapetum âgatamhâ 'ti âhamsu atha kho tesam
sattannam nâvikânam vâniyânañ ca etad ahosi mayam hi
pubbe bhagavato dassanakâle chabbannarimsihi jalamâna-
sâññam⁶ passimhâ idâni bhagavato sarîra-
lakkhâni⁶ ânubhâvo kîdiso 'ti cintayantânam kankhâ
uppajjati tesam kankhachedanattham kesadhâtu pâtihâri-
yam akâsi tena vuttam

dasseti dhâtuyâ yasmim vamakam pâtihâriyam |
kandambamûle⁶ pattâ⁷ 'va lokalocanapindanan 'ti⁸ ||

atha kho te pi nâvikâ vâniyâ ca tam pâtihâriyam disvâ
samjâtasaddhâ hutvâ attano attano anurûpam pûjâ-lakkhânam

¹ M³ samatttham

⁴ M² tivâ°

⁷ M² sattâ,

² M¹ sampâdethâ

⁵ M¹ idhâkheyyâ°

⁶ M¹ cinnipinîkan

³ M² idânuppatto

⁶ M¹ cinnipinîkan

karimsu dhâtuyâ sakkâram katvâ khinâsavânam santikanâ
gantvâ thûpakaranokâsam yâcivâ khinâsavehi dinnokâsâ te
nâvikâ vâniyâ vuttanayen' eva dhâtugabbhâham kâretvâ tasmim
sabbaratanarasî katvâ buddhâraham âsanam paññâpetvâ tela-
padîpam jâletvâ buddhabumbam asîtisâvakânam bumbam
kâretvâ majjhe suvannacankotakam thapetvâ Revatatheraassa
hatthato anupamam kesadhâtum sampaticchitvâ gandho-
dakena nhâpetvâ suvannarajatamayehi pupphehi dipphi ca
dhâtum mâpetvâ¹ cankotake thapesum tam khamañ ñeva
hetthâvu² tappikârâni pathavîkampanâdini acchariyâni pâtu-
rahesum dasasahassacakkavâladevatâ sâdhukâram adamsu.
te nâvikâ cetiyam bandhitvâ nitthite cetiye anekappakâra-
dhajapatâkam samussâpetvâ cetiyam vanditvâ bhante mayam
Damila-upâsakâ aññamsampassâ³ tam kesadhâtum saddhâritvâ
evarûpam karomâ 'ti ahamsu tato tam cetiyam saddhaya
kâritattâ saddhâcetiyan 'ti vadanti Damlehi kâritattâ Dami-
lacetiyan 'ti pi vadanti te pi kho nâvikâ vâniyâ cetiyam ca
mâpetvâ arahantânam dânam datvâ sakasakanâvânam ârâyyha
pakkamimsu cha khinâsavâ paripunnasamkappâ ahesum.

nitthito.

tam pi desam kesadhâtûnam nivâsithâna tu⁴ Kesavâtîti
âlapati.

Chakesadhâtuvamso nitthito

¹ M¹ °tu kha mâ°

³ M¹ nivâsanam

² M¹ samphassa

⁴ M¹ kesavâ°, M² kesava°.

THE SANDESA-KATHĀ.

EDITED BY

PROFESSOR MINAYEFF of St Petersburg

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA

jayatu

Mahākâruniko nâtho hitâya sabbapânînam |
Pûretvâ pâramim sabbam patto sambodhim uttamam |
Etena sotthi vo hotu sabbadâ ||
Mahākâruniko nâtho hitâya sabbapânînam |
Pañcacattâlisavassam thatvâ dhammam adesayî |
Etena saccavajjena sotthi vo hotu sabbadâ ||
Mahākâruniko nâtho hitâya sabbapânînam |
Pañcasahassavassam pi patitthapesi sâsanam |
Etena saccavajjena sotthi vo hotu sabbadâ ||

S' ... varodârabuddhânubuddhapabodhanatthâ-
nabhûte ...
malamkate pañcasataparittadîpaparivâre mahâ-Jambudîpe
... -Sîrikhetta-
rattha-Jayavaddhanarattha-Ayuddhayaarattha-Haribhuñjara-
ttha-Khemarattha-Kambojarattha-Sivirrattha-Cînarattha-Ma-
hâvihîkaratthâdî-mahâratthânânam padhânapâmokkhasammate
Sûnâparantarattha-T. ... Marammaman

dale Sudhammapura-II¹ Dhaññavatīpura-Dv
 râvatīpura-Navapura-Ketumatīpura-Manipura² n
 nagarānam ketumakutasamkâse
 Yonaka-Siyama-kasiya-Cma
 Râmañña-ka-Pasī-Parangi-Velanta-
 ravatīdevanagaram iva nikhilasamiketane paramavisuddhi-
 pulodâtasâsanasamujjotane Ananap
 sajâtassa anekasatasâmantarâjânam indassa ratanakumbha
 catu angahipai
 satatam sumit
 ratanattayaparâyanassa sinipavaravijayânantayasadribhavyana
 dhammarañño atthadhammânusâsakena¹ ubhato vibhanga-
 nettitika ilik-
 sabbat-
 tha sâsanâbhivuddhim abhipatthentena Ratanaubhummi
 K upasampadaya
 sattavîsativassena Ñânâbhivamsa-dhammasenâpati namodhey-
 yena mahâtherena Tambapannisamkhâte Lankaputtitane
 Sîhala-dîpe Sirivaddhanâbhidhâne Samkantaपुरे² va
 Sirirâjâdhîrâjasîhanâmamahârañño³ atthadhammanusâsaka
 Dhammakkhandhâbhidhânassa amhâkam
 mahâtherassa c'eva
 ca tatth'eva Rohita-
 janapade Vâlutaragâmâdisu vasantassa Dhammakkhutath-
 rassa c'eva bhikkhusamghassa ca pesitâ jinasâsanasamvutta
 'yam sandesakathâ

Sammâsambuddhaparinibbânato kira dvinnam vassasatav

upari chattimsatime¹ jinasâsanavasse sampatte siri-Dhamma-
sokanâmassa mahâdharmarâjassa kâlê Moggaliputtatissatthe-
rena pesitam Mahâmahînattheram paticca Sihalaâdîpe sâsa-
nam *ṣaṭṭīti* ita² vāriy³ *ṣaṭṭīti* va jâtam bhikkhu-
bhikkhunīṇaṃ hatthapasâranâdījanītavâtavâyitam nivâsana-
pârupanakâsâvapajjotasujotam² Idam hī kâranam ârabhha
Bhagavâ pī tikkhattum Lankâdīpam gantvâ dipârakkham
akâsī parinibbânasamaye pī samīpam âgatam Sakkam devâ-
nam indam dipârakkham kâresi

Evam Devānam , , , patthāya cirakālam
pi rājānurājam , , , sissānūsissam Sīhaladipe
sāsanam patitthāsi tatth' eva mahākḥināsavā pi tepitakam
pāvacanam potthakā ūlham akamsu Buddhaghosaththerādāyo
pi atthakathātīkādīkam dhammavinayasamvannanam abhisam-
kharimsu

Tato aparabhāge pana Mahāvijayabāhurājakālē³ Lankādīpe micchādittthānubhayena sāsanaavināsanato ganapūṇanamattam pi silavantabhikkhū alabbhvā M. l. i. parivāsa Jambudīpe Rāmāñḍavisaṃ Anuruddharājassa santikam dūte pesetvā Jambudīpubhikkhū āharāpetvā puna sāsanaṃ patitthāpesi

Tato aparabhâge Vimaladhammasuriya-mahâdhammarâja-
kâle⁴ Parang⁵ sâsanavinâsa-
nato bhikkhûnam abhâvena Vimaladhammasuriya-mahâdham-
marâjâ Rakkhangavisaye Dhaññavatîrañño santikam dûte
pesetvâ bhikkhû âharâpetvâ puna sâsanapajjotim akâsi

Tato pi aparabhâge Kittisurrâjasîha-mahârâjakâlê⁵ ten'
eta micchâtthânibhayena sâsanavinâsanato ekassa pi
upasampadabhiikkhuno abhâvena Kittisurrâjasîhamahârâjâ
Jambudîpe Siyamadesasamkhâte Sâmindadese Ayuddhava-
rañño santikam dûte pesetvâ bhikkhû âharâpetvâ puna sâsa-
" " " " akâsi

1 C °same

2 C °pârumpa°

³ Vijaya-bahu the first reigned 1071-1126 — [Rh D]

⁴ There were two kings of this name who reigned respectively 1592-1604, and 1687-1707. *Pawang* is Pali for Frank, and Christianity. Wimala Dharmapala the First had been brought as a Christian — [Rh D]

⁵ Reigned 1747-1781 —[Rh D]

Evam pubbe aparimānāriyajanasevite tividhasaddhamma-
pajjotajotane sāsana-kāraṇam ārabhha Bhagavatā Arahatā
Sammāsambuddhena anekavāraparipālīte devānamindapa-
riggahite pi Tambapannadīpavare sadevakalokānusaśakassa
satthuno anekadhā sāsananantaradhānam paṇḍavekkhetvā
dhammasamvegappattiyā ativiyakāruṇṇacitto

Kadāham Tambapannimhi sāsanaṣ' upatitthivā
Upakārena kenaci bhaveyyam upatthambhako 'ti abhinham
manasākāsim.

Sammāsambuddhaparibbānato pana catucattālīsatisata-
dvīsahassee jinasāsanavasse dvidvīrasapariharanato bhāvisati-
sattasatekasahassee khachapañcapariharanato dvīsattisata-
sahassee ca sīsakarāje¹ Vesākhapunnimiyā Sihaladīpato
āgate Jambusirīniketanam Amarapūābhūdhānam mahāna-
garam patte tih' upasakehi saha cha sāmānere disva tesam
nāmam gottam ācarivam jātāna kārānakarāṇā ca
pucchitvā sutvā ativiyasomanassappatto dūratō āgate nātijine
nātisamghe viya pariggahesim Saddhādy anekagunadhiva-
sassa ambhākam mahābhūmānāpi
pi pasādanīyam kāraṇam vatvā ārocetvā sammāpācya
anuggahāpesim Rakkhangadesato ānītassa dhammanā-
bhagavatī sammukhāpatisamkhatassa Mahāmuni nana
mahābuddhapatibhāgassa vīsasataratanubbedhamahāpāsadam
āsanne Asokārāme Ratanabhummikittimahāvihārato uttara-
disābhāge āgantukānam ālaye padarīkāvāse vāsāpesim

Tasmim yeva vasse channam sāmā-
nerānam sādhu-kam ubhato suddhikarānena puna sāmānerapa-
bbajjam adāsīm Kappāsīkakoseyya-
ovādānusaśanād dhammānuggahena ca paritosesim Anto-
vassam pi temāsam upasampadāpekkham katvā pātimokkham
sammāvācesim Nādanāmañ ca upā-
katvā līngadandakammasekhiyasikkhāpadāni sikkhāpesim
Vassam vutthakāle pana upasampadāpekkhānam channam
sāmānerānam pabbajjāpekkhassa ca Nādanāmāssa upāsakassa

pabbajjûpasampadârahabhâvam kumudakundasaradacandikâ-
samânasetagajapatino mahâdhammarañño ârocesim

• Pāsānachattam iva sāsānagarusāsānamāmako mahâdham-
marājā pi tesam pattacīvarādīsamanaparikkhāram sabbam
niyyādetvā . te pi gihīlingagāhāpanena,¹ suvanṇamayā-
gasuvanna-
mālādyānekālamkāranena rājavatthakañcukanivāsanena ca
devarājavesasādisam cakkavattirājavesam harāpetvā, sāgaran-
hatthidantakhacitasuvannasivī-
kāya abhīrūhāpetvā, bālabhānumandalasadise duve duve
nānābhāranālamkatasuvannachatte sīsopari dhāretvā, maram-
mabbhāsāya Kīyīn² icc abhidhānam nāgadantakanakamani-
paribhūsitam³ venuchattarājabhandam ādikam⁴ katvā, anekā-
satarājakakulābhandapāṇānena upasobhetvā, nānādesaku-
lasamudācinna⁵ turīyavādagītanata⁶ nātakādīmangala⁷ chane-
na⁸ anekasāhassathānantarappattasenāpatādyamaccaparijana-
rājaparivārena ca parivārāpetvā, Masakkasāradevanagarasa-
disa Amarapurānagare vithānuvithiparicāranena Vejayanta-
devapāsādasadisapannāsasataratanuccayapāsādabhūsitam rāja-
nīvesanam pavesetvā, tatth' eva maṅgalachānāgāranāmake
tibhummi ke su dakkhīnamahesādīdevorodha-
ganena mahā-uparājādīrājakulaganena , ca
maccaganena , ca saha catupari-
samajjhe nisinnō sakalāsāmantarājaparivāro mahāsammātā-
dyasambhinnasakyaīrājakulappasuto saddhāsīlasutacāgādigu-
nagānādhivāso tesam pac-
ca sammāsambodhipaccayam
katvā, suvanṇabhīṅkārena
dakkhīnodakam pātesi

Tato param pana te yathā vuttena sabbūpakāranena
saddhim pacchimuttaradisābhāge anto nagare
yeva thitā tīdasapure Sudham-
mam nāma tibhummi kam suvanṇamahāsālam āharāpetvā,

¹ B °gam gā°

⁴ B ādim
⁷ B °mangula°

² B kuñ icchā°

⁵ B °kinna°

⁶ B °janena

³ B guntakanaka°

⁶ B °natta°

âsamkâ sıyâ, tamnivattanattham ayam Mahāvaggatthakathâ-
pâtho udâharitabbo Yāva pana attanā sikkhitabbasikkhâ-
padāni na jānāti, —
dīsu pīṇabhōjānā bhiddhāna ca na kusalo hoti, tāva bhojana-
sālam vā salākabhājanatthānam vā aññam vā tathārūpatthā-
nam na pesetabbo, santikāvacaro yeva kātabbo, bāladārako
viya patijaggitabbo, sabbam assa kappāṇāṃ ācikkhi-
tabbam nivāsanapārūpanādīsu ābhisaṃcārikesu vinetabbo
Tena pi anujānāmi bhikkhave dasa¹ angehi samannāgatam
sāmaneram nāsetun 'ti¹ evam parato vuttāni dasa nāsanangāni
ārakā paṇivajjetvā ābhisaṃcārikam paṇipūrentena dasavidhe
sīle sādhuṃkam sikkhitabbam 'ti Ettha hi nivāsanapārūpanā-
dīsu 'ti ādinā sāmaneraṇam Sekhiyavatta Khandhakavat²tesu
sādhuṃkam sikkhitabbatam dasseti²

Tatthāpi ābhisaṃcārikasaddena sekhiyavattakhandha-
kavattapariyāyo 'ti kassaci âsamkâ sıyâ, tam nivattanattham
idam tikāttayavacanam Âbhisaṃcārikesu vinetabbo 'ti
iminā Sekhiya-upajjhāyavattādi-âbhisaṃcārikasīlam anena
pūretabbam Tattha ca kattabbassa akarane akattabbassa ca
karane dandakammāraho 'ti dīpetitī sātthadīpanī-vacanam
Âbhisaṃcārikesu vinetabbo 'ti iminā Sekhiyavatta-Khandha-
kavattesu aññesu ca sukkavīsattī-ādīlokavajjasikkhāpadesu
sāmanerehi vattitabbam Tattha avattamāno alajjī danda-
kammāraho 'ti dassetitī Vīmativīnodanī-vacanam Âbhi-
saṃcārikesu vinetabbo 'ti vacanato Sikkhāyavattā-
di-âbhisaṃcārikasīlam anena pūretabbam Tattha cārittassa
akarane vārittassa ca karane dandakammāraho 'ti dīpetitī
Vajrabuddhi-tikā-vacanam Idam hi tikāttayavacanam
Âbhisaṃcārikasaddassa Sekhiyavatta-Khandhakavattapari-
vattam yuttarūpam suttānuloman 'ti evam pi kassaci âsamkâ
sıyâ, tam nivattanattham ayam cūlavaggapālī Na bhi-
kkhave katissuttam dhāretabbam yo dhāreyya āpatti dukka-
tassā 'ti³ Tatrāyam atthakathā Katissuttan 'ti yam kiñci

¹ Mahāvagga I 60² B °s₁³ This must be Cullavagga V 2 1, but Oldenberg reads there (as at X 16) *kaṭṭi-suttakam*, and gives no various reading (Rh D)

katipilandhanam antamaso suttatantumattam pīti urabandha-
navattena bandhitabbatthānañ ca katipariyāpannam eva
Tathā hi P... vuttam pīthi ve
majjhāvattato pana hadayāvātato ca patthāya yāvad nakha-
sikhā ayam katiparicchedo 'ti. Ācinnam pi dhammikam eva vattati nādhammikam. Tenāha
Samgītikhandhake¹ kappati bhante idam me upajjavan
ajjhācinnam idam me ācariyena ajjhācinnam 'ti ajjhāca-
ritun 'ti. Ācinnakappo kho āvuso ekacco kappati. Ekacco
na kappatīti. Tad... kappatīti dhammikam ācinnam sandhāya vuttan 'ti āha. Tasma
jinasāsanam pāsānacchattam iva garum karontena yathā
dhammam yathā vinayam patipajjantena dhammayadma
la... yatinā yathā Pā...
vuttam, g... patimuñcitvā anuvātantena givam pati-
cchādetvā ubho kanne samam katvā patisamharitvā yava
manibandham paticchādetvā antaraghare gantabban 'ti, tathā
upasampannehi viya sāmanerehi pi...
kātabban 'ti nitham ettha gantabban

Ambākam pi dīpē Sāma...
ekaccānam... yathabhūtam
attham ajānen'ānam Yonakabhikkhūnam edisam sāmānera-
nam ovādacārittam atthi. Tam pi uddhamma-ubbinayabha-
vena chaddāpetvā mahārājā sāsanasuddhim akāsi

Varasāsanajotane pi Lankādīpe Mahāmahindasīlānīto
pabhuṭi Mahāvihāravāsītharānūtheram yathā dhammam
yathā vinayam sāmānerānam parimandalasuppatiechannā-
pārupanacārittam hoti. Tathā hi P...
rassa vātarogena saddhivihārikam Cūlanāgaṇi nāma sāmāne-
ram yāgupatiggahanatthāya Cūlagāmaṃ pesanākāle, tassa
sāmānerassa cīvaram pārupitvā tasmim gāme Cūliyā nāma
upāsikāya geham upagatabhāvam sīhalavattihupakazane
dasalekhāya likhitapothhake gekārange

"Samghātam pārupitvāna pattahattho vicakkhano, okkhitta-
cakkhu satimā Cūliyā purato thito 'ti" āha. Sīhaladīpe yeva
Devagiri-vihāravāsītharassa vātābādheṇa saddhivihārikam

¹ Cullavagga, XII 1 10=XII 2 8.

sāmanerāṃ telapatiggahanatthāya gāmaṃ pesanakāle, tassa
 sāmanerassa cīvarāṃ pārūpitvā gāmaṃ pāru-
 Sahassavathupakarane pañca lekhāya likhitapottthake naka-
 range evaṃ āha “ Atha aparabhāge Devagiri-vihāre ekassa
 bhikkhussa vātābādho dvādasa samvacchāyāni bādhetī So
 thero ekadivasam sāmaneraṃ pakkosivā sāmanera bhikkhaya
 caritvā telam ānehīti āha Tato sāmanero cīvarāṃ pārūpitvā
 sikkhāya caritvā kiñci alabhitvā gāmaṃ
 Tato so amacco sāmaneraṃ disvā bhante kim
 ’ti āha Sāmanero attano āgatakāyānaṃ amaccassa kathesi
 Tam sutvā amacco tena hi bhante idh’ eva hothā ’ti vatvā,
 tassa hatthato thālakaṃ gahetvā anto pavasetvā churikaṃ
 mūlena thapetvā, atthakāhāpanagghanakam telam thālakaṃ
 pūretvā, sāmanerassa adāsīti ” Tasmā attano jīvitam iva
 saṇḍavāṃ pemamānasena sikkhāya garukāyakena uddham-
 mam ubbinayam anācāraṃ parivajjitukāmena dhamma-
 vinayasaññittam samācāraṃ attanāpi patipajjitabbam pare-
 sam pi ovaḍitabbam anusāsītabbam

Āññaṃ pi Sīyamadesasamkhāta-Y . . .
 atthakathāya pālīṃ tikāya atthakatham . . .
 gandhantāraṃ samsandetvā, bhagavato samgahakānañ ca
 abhippāyaṃ ajānantānaṃ ekaccānaṃ Y . . .
 gāmāḍipavesane pathamaṃ ekamsam ekam cīvarāṃ karitvā
 pacchā tass’ uparī ekam vā dve vā cīvarāni ubhato pārū-
 panacārittam atthi Tad etam pi . . .
 vena chaddāpetvā sāsana-suddhiṃ akāsi mahāājā

Evam paṇ’ amhākaṃ idh’ āgātānaṃ . . .
 dhammāmisānuggahanam tumhākañ ca dhammapatī . . .
 sandesapesanaṃ kappānaṃ kotisatena pi . . .
 sāsana-vaibhavi-uddhijotihetu yevā ’ti yoniso manasī . . .
 Mayam hi sabbattha . . .
 Visesato Tambapannidīpavare Tañ hi pubbe . . .
 . . . iva jātāṃ amata-
 mahānibbānotaranatitthabhūtaṃ Tasmā

Battimsayojanam dīgham atthārasaṃ vitthatam
 Lankādīpavaram nāma Tambapannīti tam ahu
 Tatthāriyaṇivutthañ ca Mahāmeghavanādikam

NOTES AND QUERIES.

BY

THE REV RICHARD MORRIS, M A , LL D

AKKHANAVEDHÎ

Dhanuggaho Asadiso rājaputto mahabbalo || dūrepâtî
akkhanavedhî m. h. k. a. v. e. d. h. i. (Jât ii p 91)

For a parallel passage see Anguttara-Nikāya, iii 131,
p 284 —

Idha bhikkhave bhikkhu dūrepâtî ca hoti akkhana-
vedhî ca mahato ca kāyassa padāletā'

In the Divyāvadāna, p 59, we find dūre-vedha and
akshunna-vedha 'an act of throwing the spear so as to
graze the mark'

The Sanskrit akshunna seems to be a mere corruption of
the Pāli akkhana 'lightning' See the Commentator's
note to the gāthā in Jât ii p 91, l 11-12

ATTHIMIÑJÂ

This word occurs in Jaina Prākṛit Dr Jacobi, in his
translation of the Ācārāṅga Sutta i 1 6 (Sacred Books of the
East, vol xxii p 12), says "I do not know the meaning of
this word (atthimiñjâ), which is rendered [by the Sanskrit
Commentary] asthi-miñjâ"

The Pāli atthimiñjâ, as is well known, signifies 'bone-
marrow,' and the latter part of the compound Childers refers
to Sk majjâ without attempting to show by what steps
miñjâ has grown out of majjâ

Dr Jacobi's quotation of *asthi-miñjā*¹ is important as proof of a Sk *miñjā*, *ie* *mriñjā*, cf Sk *mriñjā*, wiping, smearing, from the root *mriñj*, of which there was probably a nasalized form *mriñj*, and from which *majjā*, evidently a *prākṛitised* form, could be derived

Other etymologies of *majjā* suggest themselves (1) *majjā*=by assimilation *mañjā* from the root *mañj*, to wipe, smear (cf AS *smeru*, fat, smear, with Gr *σμάω*, to rub, wipe, Sk *√lip*, smear, daub, *lepa*, salve, grease), (2) *majjā*=*mañjā*=*marjā* (cf *Prākṛit manjara* for *mārjara*) from the root *mriñj*

I do not think that Pāli *miñjā* in *asthi-miñjā* can be derived from Sk *majjā*, but that Pāli and Jaina *Prākṛit* retain an older form

ARAGHATTA

Cakkavattaka, *Cullavagga*, v 16 2, in *Vinaya Texts*, pt iii p 112, is neatly rendered by 'wheel and axle' The translators give Buddhaghosa's note, which they describe as 'unintelligible'—*arahatta-ghaṭi-yanta* The explanation of the Commentator, however, may easily be rendered intelligible by a very slight correction of the manuscript reading I would propose to amend it to *araghatta-ghaṭiyanta* The former part of this compound is the Sk *araghatta*, and corresponds exactly to the Hindi *arahat* or *rahat*, 'a well-wheel, the so-called Persian wheel—a string of earthen pots attached to a revolving wheel over a well, which go down empty and come up full, and tilt the water into a trough.' While on the subject of wells it may be noted that *karakataka* (Cull v 16 2) cannot be 'a bullock machine,' or a bullock draw-well, but a hook in the form of a crab's claw, to which the 'bucket' was attached instead of to the *tûlâ* or *crank*. The Commentator says that the long ropes used for the purpose of drawing up

¹ I assume that *miñjā* is not after *asthi-miñjā* in the Commentator

the bucket were worked either by hand (over a wheel) or by a bullock Compare, too, Buddhaghosa's note on *cammakhandā* (*Vinaya Texts*, pt III p 113) —

*Cammakhandam nāma tûlāya vā karakatake*¹ *vā yojetabbam cammabhājanam*

UJJAGGHATI, UJJHAGGATI.

Childers has *ujjhaggikā*, loud laughter, but not *ujjhaggatī* See *Therī-Gāthā*, pp 131, 183, *Puggala-Paññatti*, p 67 The simple verb *jagghatī*² (not in Childers) is in *Jāt* III p 223, I 25 See *Suttavibhanga*, I p 128, *Anguttara*, III 67 5

UBBANDHATI

Childers has no record of this verb, which with *rajjuyā* probably means to 'strangle' See *Jāt* I p 504 In a parallel passage in *Jāt* III p 345, *rajjuyā* is omitted See *Sutta Vibhanga*, I p 73, *Therī-Gāthā*, v 80, p 131

There is a verb *ubbhandatī* (not in Childers) in *Mahāvagga* VIII 13, I, 'to bundle up, wrap up', and, with a different meaning, a verb *ubbhandetī* (*Therī-Gāthā*, p 204)

ULLOKA

Ulloka (see *Cūḷimikā*), 'a cloth placed under the bedstead or chair to keep the stuffing from coming out,' *Cull* VI 2 7, *Mahāvagga* I 25 15, 'a cloth to remove cobwebs,' *Cull* VIII 1 3 The translators of the *Vinaya Texts* give no etymology of the word, and seem to look upon it as a corrupt form May it not be considered a variant of *ulloca* an awning, for the chair during the process of upholstering would be turned up, and the cloth would become, so to speak, 'an awning'? In the *Aupapātika Sutta*, § 32, we find a form *ulloga* = *ulloka*, and *ulloya* = *ulloca*

¹ MS *katadakkatake*

² Sk has no *√jaggh*, *√jaggh*, cf Sk *√kakk*, *khakkh*

USSOLHIKÂ

Childers has *Ussolhî*, but not *Ussolhikâ*. *Cf*

Na hî nûn' imassa samanassa || tucchakotthasmim musikâ
Ussolhikâya naccanti || tenâyam samano sukhî.

(*Samyutta Nikâya*, vii 1. 10, pp. 170, 171)

EKODI-BHÂVA ¹

"This term has been variously explained by Pâli and Buddhist scholars Burnouf renders it by 'unity' (of mind), Gogerly by 'purity,' Prof Rhys Davids by 'exaltation' Childers defines it by 'predominance', but adds that he does not feel competent to give a decided opinion as to the exact meaning of *ekodî-bhâva*. According to a commentary quoted in his dictionary, *ekoti* = *eka* + *udî* (from *udeti*), and is a synonym (*adhi-vacana*) of *Samadhi*. Prof Kern, in the introduction to his translation of the '*Saddharma-Pundarîka*' ('Sacred Books of the East,' vol. xxi p. xvii), calls attention to the corresponding term, *ekoti-bhâva* in the '*Lalita-Vistara*,' p. 439, l. 6, which he connects with the *ἑπὰξ λεγόμενον* *ΕΚΟΤΙ* in the '*Satupa-thabrahmana*,' xii. 2 2 4. Referring to the P. W., s. v. *ἑτι*, we find that *ΕΚΟΤΙ* (used in the plural) means 'having the same objects or desires of enjoyment (as food, etc.)' This use of so rare a term does not help us to explain the Buddhist sense of *ekodî*, nor does the word *ekoti-bhâva* of the '*Lalita-Vistara*' throw any light upon the subject beyond the fact that it does duty for the *ekodî-bhâva* of the Southern Buddhists.

Childers, unfortunately, gives no references for the use of *ekodî-bhâva* except one stock passage descriptive of the four *jhânas*. The following passage goes to show that '*ekodî-bhâvo*' is connected with *Samadhi* (a more advanced state of meditation than *Jhâna*)

¹ See "*Academy*" for March 27th, 1886, p. 222

‘Pañcangike samādhimhi sante ekodibhāvite¹
patippassaddhuladdh’ amhi,’ etc

(Thera-Gāthā, v 916)

In verse 962 of the ‘Sutta-Nipāta’ we find *ekodī* uncombined in the phrase ‘*ekodī nipako sato*,’ *i.e.* intent on one object, wise and thoughtful (see Prof Fausboll’s translation, ‘Sacred Books of the East,’ vol x p 181) With this compare a similar passage (where the plural is used) in the *Samyutta-Nikāya*, ii 2 1 The commentator explains *ekodī* by *ekaggacitta* The Burmese (Phayre MS) version has *ekodhi*, which is ‘an attempt to secure a reading that shall be more self-evident and intelligible than *ekodī*’ It nevertheless points, I venture to think, to the real etymology of the word, from *eka* and *odhi* (or *avadhī* = ‘end, point, aim’) The loss of aspiration seen in *ekodī* is not ‘unknown in Pāli, and may be due to the following aspirate in *ekodī-bhāva*, for the use of *ekodī* uncombined is known only to occur in one stock phrase *Ekodī-bhāva* will therefore signify concentration (of the mind) on one object, *i.e.* on Arahatsip or Nirvāna, in which there is no mental or bodily disturbance of any kind² Hence we find, instead of *ekodī nipako sato*, the phrase (similar in meaning) *acapalo nipako samvutindriyo*

It is well known that the Jainas, in their philosophical system, employed many terms in common with the Buddhists, so that we are not surprised to find corresponding closely in meaning to *ekodibhāva* the terms (used in reference to pure jhāna) *egatta-bhāva*, *egattibhāva* = *ekāgratā*³ With this compare the Jaina ‘*manaso egattibhāva*’ (*Aupapātika Sutta*, p 59) with the Pāli

¹ *Ekodhibhūto* occurs in the *Satipathāna-vagga* of the *Samyutta-Nikāya* See *Anguttara-Nikāya*, iii 100, 4

² Cf. *Suññato samādhī*, *animitto samādhī*, *appamhito samādhī* (*Mūlinda-Pūṇḍīya*, p 337, *Anguttara*, iii 163, p 299)

³ In the Yoga philosophy *ekāgratā* is defined as ‘fixedness of the thinking principle upon any *sensuous* object to which it may be directed, *ekaggatā* is not, I think, thus used in Pāli Certain of the *Kāmmatthāna* exercises consisted in fixing the mind on some sensuous object

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patippassaddhuladdh’ amhi,’ etc

(Thera-Gāthā, v 916)

In verse 962 of the ‘Sutta-Nipāta’ we find *ekodī* uncombined in the phrase ‘*ekodī nipako sato*,’ *i.e.* intent on one object, wise and thoughtful (see Prof Fausboll’s translation, ‘Sacred Books of the East,’ vol x p 181) With this compare a similar passage (where the plural is used) in the Samyutta-Nikāya, ii 2 1 The commentator explains *ekodī* by *ekaggacitta* The Burmese (Phayre MS) version has *ekodhi*, which is probably an attempt to secure a reading that shall be more self-evident and intelligible than *ekodī* It nevertheless points, I venture to think, to the real etymology of the word, from *eka* and *odhi* (or *avadhi* = ‘end, point, aim’) The loss of aspiration seen in *ekodī* is not altogether unknown in Pāli, and may be due to the following aspirate in *ekodī-bhāva*, for the use of *ekodī* uncombined is known only to occur in one stock phrase *Ekodī-bhāva* will therefore signify concentration (of the mind) on one object, *i.e.* on Arahantship or Nirvāna, in which there is no mental or bodily disturbance of any kind² Hence we find, instead of *ekodī nipako sato*, the phrase (similar in meaning) *acapalo nipako samvutindriyo*

It is well known that the Jainas, in their philosophical system, employed many terms in common with the Buddhists, so that we are not surprised to find corresponding closely in meaning to *ekodibhāva* the terms (used in reference to pure jhāna) *egatta-bhāva*, *egattibhāva* = *ekāgratā*³ With this compare the Jaina ‘*manaso egattibhāva*’ (Aupapātika Sutta, p 59) with the Pāli

¹ *Ekodibhāva* occurs in the Satipatthāna-vagga of the Samyutta-Nikāya. See Anguttara-Nikāya, iii 100, 4

² Cf. *Suññato samādhi*, *munitto samādhi*, *appanīto samādhi* (Mūlinda-Pūsīhi, p 337 Anguttara, iii 163, p 299)

³ In the Yoga philosophy *ekāgratā* is defined as ‘fixedness of the thinking principle upon any *sensuous* object to which it may be directed, *ekaggatā* is never, I think, thus used in Pāli Certain of the Kammatthāna exercises consisted in fixing the mind on some sensuous object

'manaso ekodibhâva' (Brahmajâla Sutta) The Jâmas were not ignorant of the term avadhî, cf. ohî-nâna = avadhî-jñâna (Aṅguttara Sutta, §§ 30, 41), but they restricted it to 'the knowledge of special objects produced by right intuition' — Pâli samma-dassana, etc., as destroying the natural hindrances' (see *Life and Essays of Colebrooke*, vol 1 p 445) Prof Jacobi defines 'ohî-nâna' as a sort of supernatural knowledge, and notes that the Jaina theories and terminology, relating to the various degrees of knowledge up to omniscience, differ from those of the Brâhmanic philosophers and Buddhists¹ It is worth noticing, however, that the Jaina kevala, the highest degree of knowledge, consisting in omniscience, is identical with the Buddhist kevala or Nirvâna (cf. kevalî, Thera-Gâthâ, v 679, Sutta-Nipâta, v. 82, Samyutta-Nikâya, vii 1 8-9) In the Yoga philosophy kaivalya denoted isolation of the 'self' from the phenomenal world, consisting in absolute extirpation of pain This final deliverance from the bondage of 'rebirth' among men or gods was the final reward of meditation (samâdhi), and approximated closely to the Buddhist Nirvâna

Before taking leave of ekodibhâva, we must bear in mind the fact, pointed out by Prof Kern (*Saddharma-Pundarika*, p xvi), that certain parts of the Northern Buddhist books, more especially the verses, have been Sanskritized to a very large extent, 'so that they ought to be restored as much as possible to a more primitive form before a comparison with Pâli can lead to a satisfactory result' The Pâli forms, however, may still be allowed to throw some light upon these modernized and altered texts, and ekoti seems to be a case in point To the Southern Buddhists, ekoti for eka + ūti would be unintelligible, for no known text gives any example of this rare word ūti, which seems to belong only to the Vedic and Brahmana periods, while to the Northern Buddhists the Prâkritized

¹ See an interesting note on ohî-nâna in Dr Hoernle's edition of the "Uvasagadasao," fasc 1 p 48.

form, *ekodī* or *ekodhī*, would be equally perplexing, and would cause them to Sanskritize it as best they could. A very good instance of this Sanskritizing process in the 'Saddharma-Pundarīka' (pp 142, 146, 395), which has escaped the keen eye of Prof Kern, is seen in *syandanika-gūthodilla* (*var lect*—*odīgilla*,—*odīgalla*), translated by 'gutters and dirty pools'. Prof Kern acknowledges that his rendering of *gūthodilla* is . . . Here we may call in Pāli to throw some light upon the whole compound *syandanika*. Not seldom we find the Pāli terms *candanikā* and *olīgalla* occurring together (see *Anguttara-Nikāya*, III vi 8, *Milinda-Pañha*, p 220, *Sabbāsava Sutta*), the former meaning, according to the *Abhidhānappādīpikā*, 'a dirty pool at the entrance of a village,' the latter 'a dirty pool near a village'. The Pāli *candanikā* is probably to be referred to a more original *candanikā*, from the root *cand*, and signifies a turbid pool, or one liable to become so on account of not being inclosed (see *Thera Gāthā*, l 567, *Cullavagga*, v 17 1). *Buddhaghosa* defines it as *asucikalalakūpo*. The Sanskrit *syandanika*, according to the lexicographers, does not mean a tank, well, or pool, but 'a drop of saliva,' and the meaning 'gutter' given to it by Prof Kern is deduced by him from the root *syand* (*cf* *syandana*, oozing water). It is one of those words that may be restored to its primitive form, since it is in fact a clever Sanskritizing of Pāli *candanikā*. *Gūthodilla* should, I think, be rendered 'cesspool,' answering to Pāli *gūthakūpo*. But the latter part of '*gūthodilla*=*gūtha*+*udilla*' offers many difficulties. Prof Kern quotes the Pāli *olīgalla* as a parallel form, and, at the first glance, *udilla* (*udīgilla* or *udīgalla*) looks very much like a Sanskritizing of a more primitive *olīgalla*, with an attempt, perhaps, to connect it with *udu*. All the MSS. I have examined have the dental, and not the cerebral, *l* in *olīgalla*, though Dr *Trenckner* finds the word with the cerebral *l* in the *Milinda-Pañha*. The form *udilla* may point to an older *udikilla*, from *avadi*=*avati* 'pit, well', while the Pāli *olīgalla* may stand for a more

original allagalla, from alla 'wet'=(ulla, olla, well-known Prâkrit forms, Sanskrit ârdra) 'swampy, marshy,' and g l' = ८ ५ 'garta, Prâkrit gadda 'well, pit'

Prof Jacobi, in the Glossary to 'Ausgewählte Erzählungen in Mâhârâshtri,' gives us a form 'ulli=schmiere'

But all this is by way of conjecture. When we have more Buddhist and Jaina texts, we may perhaps be able to solve the difficulties offered by this and numerous other points in Pâli philology "

Prof. Max Muller, on the substance of the above, contributed the following interesting note to the "Academy" for April 3rd, 1886, p 241 —

"After reading Dr Morris's suggestive article on 'Ekotibhâva' in last week's 'Academy,' I looked through my Buddhist slips, and found there a note that a MS of the India Office Library reads Ekotibhâva in the 'Lahita-Vistara,' p 439, l 5, and that the same reading occurs on p 147, l 8, instead of ekâbhibhâva. Added to this, I find a query, 'Could it be for ekakotibhâva?' I am not certain whether this is my own conjecture, or whether some one else has suggested it before. Of course the meaning of ekakoti and ekakotibhâva would be clear. It would be the same as ekâgra and ekâgrabhâva. Ekâgra occurs in the very first line of Manu, and is well explained there by vishayântarâvyâkshiptakitta, 'concentrated, his mind not being distracted by any other objects' Koti is used for the two ends of a bow, and particularly in philosophical writings for the two alternatives of an argument. Ekakoti would, therefore, mean being absorbed in one view. I do not give much for ekoti in the Satapathabrâhmana, explained as meaning 'having the same course' It looks to me like an attempt to explain a Bhâshâ word which had ceased to be intelligible. I agree with Dr Morris that the word sent to Childers by his friend Subhûti is likewise very artificial. Schiefner's explanation, too, which Dr. Morris does not mention, namely, that ekotibhâva represents ekâvali- or ekolibhâva, is

not convincing Dr Morris proposes *ekâvadhī-* or *ekodhībhāva*, which would give a good meaning, namely, 'absorbed in one limit,' if the transition of *avadhī*, the Jaina *ohī*, into *odī*, and, again, the representation of *odī* by Sanskrit *otī*, could be supported by analogous cases To take *ekotī* as an irregular contraction of *ekakotī* is, no doubt, unusual It reminds us of 'mineralogy' instead of 'mineralology' But unless something unusual had happened, native commentators would probably have been less at a loss to account for this mysterious word However, I only mention this derivation I do not claim either the merit or the responsibility of it"

Prof Eggeling was kind enough, at the request of Dr. Rhys Davids, to send the following note on *ekotī* —

"The passage in question (*Śat Br K xu 2, 2, 4*) runs as follows — *Prishthyābhiplavau tantre kurvīte ha smāha Paingyah, tayoh stotrāni ca śastrāni ca samcārayed iti Sa yat samcārayati tasmād ime prānā nānā santa ekotayah, samānam ūtm anusamcaranti*

'Let him make the *Prishthya* and *Abhiplava* the two tantras,' said *Paingya*, 'and let him make both the *Stotras* and *Śastras* in (or, of) these two run together (*²ie* in the same manner)' Now, because he makes them run together (*²* in the same manner), therefore these vital airs (of man), though being distinct, are *ekotī*, run together along one and the same *ūti*

The question is, What is here the meaning of *tantra* and *ūti*? Prof. Weber (in *Bottl-Roth's Dict*) takes *tantra* in the metaphorical sense of 'normal form, fundamental order', and *ūti* (from *av* 'to favour') in that of 'striving after a goal, course' My own interpretation is rather different I take *tantra* in its original sense of 'warp,' and *ūti* (from *vā*, 'to weave') in that of 'web, weft'

He is to make the *Prishthya* and *Abhiplava* the warps of two (sacrificial) webs And because he makes the *stotras* and *śastras* run together therein (*²* as the woof), therefore these vital airs of man are 'one-webbed,' run along one and

the same web. While I certainly think that this is the meaning of the passage, it seems to be quite possible that a play on the word *ûti* is intended here, viz that it may have both the meaning of 'web' and 'course'

Prof Weber seems to think that the passage (with *ûti*) is corrupt or incomplete, but I have compared the Bodleian MS of the Kânva recension, and find that it has the same rendering of this passage

Whether this 'ekoti' has anything to do with the *ekotibhâva* of the *Lalitavistara* is very doubtful, at all events I do not think that any chronological (or synchronistic) inferences can be drawn from this coincidence "

OPADHIKA

"Yajamânam manussânam
puññapekhânapâninam
karotam opadhikam puññam
kattha dhammam mahapphalam ti "

(Samyutta-Nikâya, vi 2, p 233)

The only meaning that Childers assigns to *opadhika* is 'belonging to upadhi', but this gives no explanation of the word in the gâthâ above quoted

Bearing in mind such phrases as "*puññam anekâni karoti*," "*puññam anappakam karoti*," *opadhika* must mean 'exceedingly great,' and be connected with *Sk upadhika*¹ The Editors of the *Divyâvadâna* register an equally puzzling *aupadhika* (p 542, l 17-28).

KUKKUTA-SAMPÂTIKA

This occurs in *Anguttara Nikâya*, iii 56, with reference to a shower of sparks or of hot ashes

In the *Divyâvadâna*, p. 316, l 11, we have *kukuṭasam-*

¹ *Opadhika* cannot be referred to *upadaha*ti (not in Childers) See *Milinda-pañha*, pp 108, 109, 164, *Suttavibhanga*, ii p 148

pâta,¹ and in the Index of Words the Editors suggest kukura [° kukûla]

The form kukkuta is no doubt correct, being an onomatopoeic word, of which kukkula or kukkula is a variant (see Jâtaka, II p 134, Samyutta, x 7, p 209)

Kukkuta also signifies a cock, and from its red comb the cock was used as a symbol of fire Margaret Hunt, the translator of Grimm's Household Tales, vol II p 128, says, "I will set a red cock on your roof is the incendiary's threat in Germany, where fire is compared to a cock flying from house to house Grimm's Deutsche Mythologie, p 568 Red cock-crawling—a cant term for fire-raising in the south of Scotland "

CILIMIKÂ, CILLAKA

The word Cilimikâ occurs in Cullavagga, VI 2 6 7, and = cimilikâ in Suttavibhanga, II 40 (cf note 5 on Mahāvagga, VII 1 5) Dr E. Muller refers cilimikâ to Sk cīlamilika, cīlīmīlikâ, cīlīmīnikâ 'an ornament,' but the translators of the Vinaya Texts render it 'carpet,' 'rug,' and suggest its connection with cola [° cela] Buddhaghosa explains cilimikâ as tâlāpannādīhi katâ This shows that it was a kind of cloth made from leaves, bark, etc, like the Hindī jhīlamīlī 'a kind of cloth,' jhīlamīlā 'a kind of gauze,' cf Marāthī jhīlamīlā 'ornamental shreds of paper, fringe' With these forms we must connect Hindī cīlavāna, cīlamāna, a kind of gauze used as a Venetian blind The Pāli cilimikâ may have been applied to a carpet or rug on account of its fringe or edging Cilimikâ is used by the Commentator to explain ulloka, 'a cloth,' 'duster' (Cull VI 2 7) Here perhaps we should compare Sk jhīllī 'cloth,' jhīllīkâ 'a cloth or rag used for applying colour on unguents,' from cīra 'rag, cloth' For the forms with initial jh=c compare Sk jhīrī, jhīrīka, jhīlīka 'a cricket,' with cīrī, cīrīka, cīllī, cīllīka 'a cricket'

¹ Kukkutasampâta occurs in Suttavibhanga, II p 63

There is a Pāli CILLAKA (not in Childers) 'bark cloth' It occurs in a somewhat difficult passage in Therī-Gāthā, v 390 —

Ditthā hi mayā sucittā sombhā dāruka-cillakā navā |
Tantihi ca khīlakehi ca vinibaddhā vividham panaccitā
||390||

Tamh' uddhate tanti-khīlake visatthe vikale panipakkate |
Avindekhandaso kate kimhi tattha manam nivesaye ? ||391||
Tathūpamam dehakāni mam tehi dhammehi vinā na vattanti
Dhammehi vinā na vattanti kimhi tattha manam nivesaye ? ||392||

"I have seen forsooth a new and beautifully formed figure (or puppet) made up of wood and bark, fastened together by strings and pins, and made to go through various motions (like a dancer) But when the pins were pulled out, and both pins and strings detached and scattered about, you would not find (any rūpa or form) in the broken-up figure, (for) on what¹ in that (figure) would you fix the mind (as the real form or rūpa)² The body (with its various limbs) making-up me such a figure (as this dancing puppet) does not exist apart from these conditions (of its several parts, i.e. the four dhātus) On what then in that (bodily frame of mine) would you fix the mind (as the rūpa) since without these conditions it does not exist?"

Sombhā (not in Childers) is explained by the Commentarī, p 211, as sombhakā, which really gives us no help to the meaning of the word It seems here evidently to have the meaning of potthaka (not in Childers) 'a figure made of wood,' 'a modelled figure' cf Sk pusta, pustaka)

Sombhā must be referred to the √cumbh or √cubh²

¹ I.e. on what particular part of the figure when reduced to fragments.

² Is sobhāṇkaṃ (sobhanakaram) in the Majjhima-sīla, rendered 'balls,' by Dr Davids (Buddhist Suttas, p 192), to be referred to sombhā in the passage translated above, and to be rendered by 'puppet shows'?

With regard to *cilimika*, *cillaka* and *cîra*, Sk lexicographers offer no etymology I would venture to suggest an onomatopoeic root *cir* or *cil* 'to crackle' (*cf* our 'scrap' from 'scrape'), seen in Hindî *ciracirânâ*, *cilacilânâ* 'to crackle', *cîranâ* 'to rend, tear', *cîri* 'a cut, tear', *jhîlamîlânâ* 'to crackle', *jhirî* 'crack, slit, bark'

CHANDAKA

Chandakam samharatî (not in Childers) seems to mean 'to raise a subscription,' 'make a collection' *Cf* Hindî *candâ uthânâ* 'get up a subscription,' 'contribute' See Jât 1 p. 422, Jât 11 pp 45, 196, Suttavibhanga, 11 p 250

DHAMSATI.

Childers registers *dhamsetî* 'to fell,' 'destroy,' but not *dhamsatî* 'to fall,' 'fall away from' (with the ablative) *Cf* Jât 111 p 260, where *dhamsatî* is explained in the Commentary by *parihīyyatî*, also Jât 111 p 457, "sag-gatthânâ *dhamsatî*," explained in the Com by "âkāsato bhassitvâ pathavim pavissatî" *Dhamsate* occurs in Thera-Gâthâ, v 225, "sukhâ so *dhamsate*," and in v 610, "dussîlo pana mittehi *dhamsate* pâpam âcaram"

NIKÛJATI

Under this head Childers has omitted to register two distinct verbs The first must be referred to the Sk *nikûj* 'to chirp, warble, hum'

Kânasmim vanasandacârinî kokilâ va madhuram nikûjitam
Tam jarâya khalitam tahim tahim saccavâdivacanam anañ-
ñathâ (Therî-Gâthâ, v 261)¹

The second *nikûjatî* (of onomatopoeic origin with the first) is not found in Sanskrit It means 'to twang' *Cf* Sk

¹ *Cf* Khippam gūṃ m eaya vaggu vagguṃ hamso va paggaṃ ha sanikam nikûjam
 Bindussareṇa suvikappitena (Thera-Gâthâ, v 1270)

√çñj (weakened form of a root kñj or kuñj) 'to twang, jingle', çñjunî 'a bow-string', and √ kuñj 'to rustle'

Yathâ câpo ninnamati jiyâ câpo nikûjati (Jât. ii No 397, p 323, l 7)

NIKKINÂTI.

Childers registers kinâti and vikkinâti, but not nikkinâti, but see Milinda-pañha, p 284 Does âvapitum in Milinda, p 279, mean 'to cast off' or 'to give as a present,' "labhati pitâ puttam inatto vâ âjivakapakato vâ âvapitum vâ vikkinîtum vâ ti"

NIBBHOGA

Aññatra ottha-nibbhogâ pâyam jânâti kñicanan ti (Jât ii No 247, p 264)

The only meaning assigned to nibbhoga in Childers's Dictionary is 'wretched, miserable,' but in the passage above quoted from the Jâtaka-book nibbhoga signifies 'a distortion', ottha- 'bhañjana¹ 'making a wry face' (Jât ii p 263, l 25). Nibbhoga, not used in this sense in Sanskrit, is from nibhuj, cf Sanskrit oshthau nirbhujati 'to distort one's lips, make a wry face,'¹ corresponding to Pâli ottham bhañjati (?ottham bhuñjati), Jât ii pp 263, 264

PAVECCHATI AND ANUPPAVECCHATI²

The words pavecchati and anuppavecchati present many difficulties to Pâli scholars, and no satisfactory explanation has, as yet, been given of them

Dr Trenckner has pointed out ("Pâli Miscellanies," p 61) that "pavecchati 'to give,' is traditionally explained by paveseti (as if causal), or by deti, and looks like a

¹ Cf Sk bhañjana, bhañjanaka 'contortion of the lips, decay of the teeth'

² See "Academy" for Sept 26th, 1885, p 207

derivative from *avikshat*, but neither *viç* nor *vish* makes good sense. In the meaning it agrees with Sanskrit *prayacchatī*, but the identification presents some phonetical difficulties."

Though *pavecchatī* means 'to give,' the syntactical use of *detī* is not quite the same, the latter usually takes an accusative and dative, the former an accusative and locative. Childers is altogether silent about this construction, but compare the use of *pavecchatī* in the following passages

"Ādeyyesu dadam dānam deyyesu na pavecchatī"

(Jāt 111 p 12, see also p 172) "

"Kālena tamhī havyam pavecchatī"

(Sutta-Nīpāta, vv. 463-4, 490)

"Appasmim ye pavecchantī esa dhammo sanantato"

(Samyutta-Nikāya, I 14 2)

This construction of an accusative and locative seems to indicate that the original meaning of *pavecchatī* was probably not 'to give,' but 'to pour down (on),' and hence to 'bestow, give'

Instead of referring it to the root *viç* or *vish*, it might well be derived from the root *vrish* ('vaish'), 'to rain,' 'to induce to rain' (causal). Cf. Pāli *acchatī*, from the root *ās*, through the aorist *acchi*

It is worth noting that, traditionally, the meaning of 'give' is assigned to *vrish* by the Sanskrit lexicographers. But the Sanskrit *pra-vrish* is represented in Pāli by the verb *pavassati*, used impersonally, or with 'deva' or 'megha' as subject. Cf. 'pavassa deva' (Sutta-Nīpāta, vv 18, 19, 20); 'mahāmegho pāvassī' (Jāt 1 p 503), see also Samyutta-Nikāya, 111 3, 4, where *abhivassati* occurs, and again in viii 7. See Milinda-Pañha, p 152

No examples, however, of such phrases as 'devo pavecchatī' 'megho pavecchatī,'¹ have as yet been pointed out, but

¹ The Burmese MSS read *pavacchatī* and *anuppavacchatī*

anuppavecchati does occur with deva as its subject in an unedited portion of the Anguttara-Nikâya, III 33, p 135
"deva ca sammâdhâram anuppaveccheyya"

"Puna ca param brâhmana etarahi manussâ adhammarâgarattâ tesam devo na sammâdhâram anuppavecchati, tena dubbhikkham hoti"
(Ib III 56, p 160) See Divyâvadâna, pp 25, 437, Milinda-Pañha, p 375

There is no very great change of meaning between 'to cause to rain,' 'to pour down,' etc., and 'to give.' Even in our own language we are not altogether unfamiliar with such phrases (used devotionally) as 'to shower down,' 'to pour down,' and 'to shed,' in the sense of 'to give,' 'bestow,' etc. There is a somewhat difficult passage in the Sutta-Nipâta (vv 208, 209), where anuppavecchati¹ occurs in the sense of deti, but where the original meaning, perhaps, is implied in the metaphor employed in v 209

- "(208) Yo jâtam ucchijja na
jâyantam assa nânuppavecche
tam âhu ekam muninam carantam
adakkhi so santipadam mahesi
(209) Sankhâya vatthûni pamâyâ bijam
Sineham assa nânuppavecche"

Prof Fausboll translates the foregoing verses as follows

"Whosoever after cutting down the [sin that has] arisen does not let [it again] take root, and *does not give way to* it while springing up towards him, him, the solitary wandering, they call a Muni such a great Isi has seen the state of peace

"(209) Having considered the causes [of sin and] killed the seed, *let him not give way to* desire for it."

Anuppavecchati cannot mean 'to give way to,' nor does assa (v 208) mean *towards him*, the dative must be

¹ Childers, in the Addenda to his Pâli Dictionary, explains anuppavecchati by 'to enter,' from \sqrt{vic} , but this gives no sense

here used to express 'to' or 'for' (the sake of) as in v 209 and in the second quotation from the Anguttara-Nikāya

There is a great difficulty in the reading jāyantam (in v 208), the present participle of jāyati, what we require, as seen in v 209, is a noun of some kind in the accusative. At first sight one is tempted to read yāpanam 'sustenance,' or pānīyam 'water,' corresponding to sineham in v 209, but, bearing in mind the use of deti in the sense of 'allow,' 'permit,' we might, without much violence to the original reading, substitute the infinitive of jāyati, that is to say, put a verbal noun instead of the present participle, and then we should get the following *grammatical* rendering

"Whosoever, after having uprooted the [sin that has] arisen would not replant it, and *would not allow it to grow up* [again], him, the solitary wandering," etc

The next verse (209) reads very awkwardly in its English dress, and there seems a want of balance in the first part of it, 'having considered *having killed*', but this could easily be got rid of by taking pamāya as equivalent to pamānitvā, signifying 'having discerned,' *cf* 'Yo c'idha kammam kurute pamāya,' etc (Jât III. p. 114)

The meaning of the foregoing passage might be expressed in the following terms

"Having considered the causes [of sin, *i.e.* having got at the *root* of sin], having discerned the *seed* [*i.e.* having having found out the *germs* of sin], let him not allow any desire for it [to arise again, whereby the sin shall be enabled to grow up and come to maturity]'

Sineha (sneha) does not only mean 'desire,' but, in regard to *seed*, signifies (fructifying) *moisture*, as in the following passage from the Samyutta-Nikāya, v 9

"Yathâ aññataram bijam khette vuttam virûhatî patha-vîrasañ cāgammā sinehā ca tad ubhayam evam khandhā ca dhātuyo cha ca āyatanā ime hetum paticca sambhutā lokaṇi nirujjhare"

"As some seed cast into a field grows up by reason of the earth's sap and the [life-giving] *moisture* [in the earth]

[and] by both of these, so the elements of being, the senses and the objects of sense, spring up by reason of a cause, and by the destruction of a cause are annihilated ”

If, however, we are to take *pamâya* in the sense of ‘having killed,’ for it can be so translated, then *sankhâyâ* must be referred not to the Sanskrit *sankhyâ*, but to the causal of *sanksi*, and may be rendered ‘having destroyed,’ i.e. “the sage *having once destroyed* the root, and *having killed* the germ of human passion by leading a solitary life, is not to revive it by going back to his former association with the world and worldly pursuits ” This interpretation fits in well with v 207, the commencement of the *Munisutta* • “From intimacy [with the world] arises fear, from household life arises defilement, the homeless state, freedom from association [with the world]—this is, indeed, the view of a Muni ”

PAMUÑCATI SADDHAM

In Mahāvagga, i v 7, Samyutta, vi 1, 2 Brahmā Sahampati entreats the Buddha to open the door of the Immortal (i.e. of Nirvāna), and to let those who were able to understand, hear the doctrine the Blessed One alone had discovered In answer to this request, Buddha repeated the following stanza

“Apārutā tesam amatassa dvârâ || ye sotavanto pamuñcantu saddham || ”

This is rendered by the translators of the Vinaya Texts (Sacred Books of the East, vol xiii p 88) as follows

“Wide open is the door of the Immortal to all who have ears to hear, let them send forth faith to meet it.”

Mr Bendall, in the Journal of the Pali Text Society for 1883 (pp 77-85), draws attention to the translation of *pamuñcantu* by ‘send forth to meet it,’ and points out that it would be difficult, if not impossible, to verify this sense of the verb He suggests that *saddham* in the stanza quoted above is not ‘faith,’ but ‘an offering to the manes,’ representing the older Brahmanical faith, and that *pamuñcantu*

signifies 'let them relinquish' But the thought of Brahmā Sahampati, on hearing the Buddha's reply to his request, does not support either the translation given by Dr Oldenberg and Prof Davids or that suggested by their critic

"Then Brahmā Sahampati understood 'the Blessed One grants my request that he should preach the doctrine' "

As the gāthā stands translated no such request is granted We must therefore endeavour to look at the Pāli a little more closely

Tesam I take to refer to those whose mental eyes were clear, and who were able and willing to receive the teaching of the dhamma, sotavanto does not, I think, here mean 'having ears,' though this sense is supported by the Tibetan version of the Sanskrit equivalent of the Pāli original In Sanskrit sota signifies not only the ear, but conversancy with Vedic revelation and sacred lore, so that sotavā, in a Buddhistic sense, might be almost equivalent to Pāli tevijjo It would be here only applicable to Buddha, who claimed to have acquired, as the result of long meditation, a new way to Nirvāna, self-revealed, and at first known only to himself To saddham I would give its ordinary meaning of *faith*

The next difficulty is with pamuñcantu The translators of the Vinaya Texts seem to have overlooked a use of the verb pamuñcati in the sense of 'utter,' 'declare.'

"Vācam pamuñce kusalam nāivelam "

(Sutta Nipāta, v 973)

Fortunately we have an example of the use of pamuñcati with saddham, where the meaning seems tolerably clear

"Yathā ahu Vakkali muttasaddho

Evam eva tvam pi pamuñcayassu (? pamuñcassu) saddham "

(Sutta-Nipāta, v 1146)

This is translated by Prof Fausboll (Sacred Books of the East, vol x p 213) as follows — "As V. was delivered

by faith, so shalt thou let faith deliver thee" Prof Rhys Davids, in his Hibbert Lectures, gives a different rendering, but both are open to great objections

Muttasaddho does not mean delivered by faith, for that is expressed by the familiar term saddhâvimutto I would suggest the following alteration — "As V was one by whom the faith was proclaimed, so shalt thou proclaim the faith"

Now in v 1131 Pingiva, to whom the words in v 1146 are addressed, says, "Pârâyanam anugâyissam" I will proclaim the way to the further shore (*i.e.* Nirvâna) Taking sotavanto, pamuñcantu, etc, in the senses already suggested, the stanza from the Mahâvagga might be rendered thus —

"Wide ope to them are now Nirvâna's gates,
Let them who know the truth the faith declare"

Of course Buddha was the only one *conversant with the truth* (sotavâ), and so Brahmâ Sahampati understood it, and departed, knowing full well that his request was granted

Professor Kern has found the same difficulty in the translation of the verb pamuñcati He says — "I do not understand this pamuñcantu 'let them cast off, loose or emit' Perhaps we have to read payuñjantu 'let them produce.'" (Saddharma-pundarikâ, p. xii, note 6)

PASSA

Childers has not registered this word, which occurs in Thera-Gâthâ, v 61, p 9

Passati passo passantam apassantañ ca passati
Apassanto apassantam passantañ ca na passati ti.

With the above quotation compare Upamshad, pt. ii Sacred Books of the East, vol xv p 345, where Prof Max Muller quotes from the Chhândogya Upamshad the following lines —

Na pasyo mrityum pasyati na rogam na duḥkhatâm
Sarvaṁ ha p... pasyati sarvaṁ âpnoti sarvaṁ...

PUNARABHISHEKA

Punarabhisheka is mentioned in the *Āitareya Brāhmaṇa*, 8 5 1 (ed Aufrecht, p 214), and is alluded to in the *Vaddhakasūkhara Jātaka* (No 283, ii p 409), translated by the present writer in the *Folk Lore Journal*, vol iv pt 1 pp 48-52

The Jātaka story says, "They made kings sit in a fine chair made of Udumbara wood, and consecrated him with three shells"

BHASTĀ

The only meaning assigned to bhaṣṭā in Childers is 'bellows,' but it occurs in the sense of (1) 'goat' (=aja), Jāt iii p 278, (2) 'leathern bag,' 'a skin,' Jāt iii p 346, *Thera-Gāthā*, vv 1134, 1138, *Therī-Gāthā*, p 202, l 19

MAKKATIKA

In Jāt ii p 70, mukha-makkatīkam karoti means 'to make monkey-faces,' 'to make grimaces,' cf makkavi-kāradīni karoti (Jāt ii p 447), and makkatīyāni karoti (Jāt ii p 448)

In the first gāthā to Jāt No 299, ii p 448, okkandīkam kīlati seems to be equivalent to makkatam karoti The Com explains okkandīkam by "migo viya okkandikatvā" If okkandīkam kīlati signify 'to cut capers,' 'gambol,' it is to be referred to the √skand, or if it be the same as 'kikim karoti' (see Jāt ii p 71), then we should have to refer it to the √krand

MOKKHAṬṬHIKA

This word occurs in the *Majjhimasāla* Dr Rhys Davids, translating Buddhaghosa's note, explains it by 'tumbling'

Childers renders it 'tumbling, acrobatic feats' Turning summersaults is certainly one part of the amusement expressed by mokkhaṭṭhiḥika (see *Vinaya Texts*, pt ii p. 184), but how is the word to be ' ' explained?

The first part of the term—*mokkha* from $\sqrt{\text{muc}}$ —may mean ‘tumbling, falling,’ but what is *cika*? I take it to mean ‘turning’ from a root *cik*, a weakened form of $\sqrt{\text{cak}}$ ‘to turn, whirl’ (cf. Sk *cakita* ‘shaking,’ *cak-ra* ‘a wheel’, Hindi *cakcaka* ‘flashing’), a nasalized form of which we have in Sk *cañc-ala*, Hindî *cañcala* ‘higling,’ *cañca-nânâ* ‘to thrust, shoot.’

For weakened forms like *cik*¹ from *cak*, compare the Sk roots *ang* and *ing*, *çam* and *çim*, *ças* and *çis*. Not only have we in Pâli traces of a root *cik* from *cak*, but also a root *cing* ‘to turn or go round’ (not found in Sansk.), in *cingulaka* ‘a mimic windmill made with palm leaves’.

Cingulaka was probably an old game of ‘whirligig.’ In Jain Prâkrit it is called ‘*cingulaka*’ (see *Aupapâtika-sutta*, § 107, p. 77)²

There must have been a noun *cing-ula* ‘a wheel,’ for we find in the *Anguttara-Nikâya* iii 15.2, the denominative *cingulâyitvâ* ‘causing a wheel to go round.’ This root *cing* in the sense of ‘to jump,’ explains Sk *cing-ata* (a prawn, shrimp), which the Sanskrit lexicographers have not ventured to refer to any root.

LANGHAKA

Langhaka (not in Childers) is an ‘acrobat.’ See *Milinda-pañha*, pp. 34, 191, 331, *Jât.* i 431. *Langhana-sippa* = ‘the art of jumping over swords or knives,’ *Jât.* i. p. 430.

Cf. “*langhana-dhâvana-gîta-naccâdîm*” (*Jât.* ii 431), *langhî* (*Jât.* ii p. 363, *Jât.* iii p. 226).

LOCANA

The only meaning given to *locana* by Childers is ‘eye,’ but there is another *locana* in the phrase *kesamassulo-*

¹ Cf. Hindî *cikalanâ* ‘to chew slowly,’ *cikanânâ* ‘to rub, polish.’

² In this section of the *Aupapâtika Sutta* we find *danda-yuddha* and *nâlivâ-vuddha*. See note on *Danda-yuddha* in the “*Journal of the Pâli Text Society*,” 1884.

cana (Puggala-Paññatti, p 55, Anguttara-Nikâya, III. 151, Jât III pp 74, 235) Here locana has the sense of the Sanskrit *luñcana* 'pulling or tearing out,' and is a derivative of a verb *loceti* (not in Childers), the causative of *luñcati*.

locana : loceti :: mocana : moceti
loceti : luñcati : moceti : muñcati

The usual causative of *luñcati* is *luñceti* (not in Childers), *cf.* *kese luñcetvâ* (Therî-Gâthâ, Com p 186) —

Te sâdhû tî tassâ tâlatthnâ kese luñcetvâ pabbajesum

But *locayati* occurs once in our printed texts —

Pañcapaññâsa vassâmi rajojallam adhârayim
Bhuñjanto mâsikam bhattam kesamassum alocayim
(Thera-Gâthâ, v 283)

VALETI

Childers has no examples of the verb *valeti* 'to twist, wring,' *cf.* *gîvam valeti* 'to wring the neck' (of a bird), Jât I p 436 In Jât I p 452, we find the expression 'sâtake valeti,' where *valeti* may perhaps mean to fold?

VIKANNAKA

This word (not in Childers) occurs in Jât I p 227, l. 27, p 228, ll 2, 7, and signifies a harpoon for *spearing* a crocodile The Com explains *vikannaka* by *vikannakasalla*

VIDAMSAKA

Danta-vidamsaka, 'a harsh grating laugh,' literally gnashing of the teeth' (Anguttara-Nikâya, III 103, p 261, l 4, Jât III p 222, l 7)

VIDDHA

In the following passage *viddha* seems to mean 'open, clear'.

"Seyyathâpi nâma saradasamaye viddhe vigatavalâhake deve âdicco nabham abbhussukkamâno¹ sabbam âkâsagatam tamam abhivihacca¹ bhâsate ca tapate ca virocate ca, etc." Jât. iii 92, 2, p 242, Samyutta-Nikâya, ii 3, 11, p 65

VETI.

Veti=Sk vy-eti 'waned,' does not occur in Childers' dictionary Cf Udeti âpûrati veti cando (Jât. iii p 154, l. 6)

SANKASÂYATI

Sankasâyati 'to be dejected' is not in Childers, but see Anguttara, ii iv 8, p 69, Samyutta-Nikâya, p. 202

SANKOCANA.

Mukha-sankocana 'contortion of the mouth, wry face' (Jât iii p 57 See note on NIBBHOJA)

SAMADHIGANHÂTI

Pâli, in common with Sanskrit, employs the term samadhi-gacchati (see Thera-gâthâ, v 4, p 2), but samadhi-ganhâti does not appear in the Sanskrit dictionaries We find, however, this verb in Pâli with the meaning of 'to get,' 'obtain,' probably through confusion with samadhi-gacchati

"Atthi kho mahârâjâ eko dhammo yo ubho [atthe] samadhi-ggayha tittati dâdhannikañ c'eva attham samparâyikañ câ ti (Samyutta-Nikâya, iii 2, 7, p 86)

In the gâthâ, p 87, to the foregoing passage adhiganhâti (not in Sanskrit) is used in the sense of samadhi-ganhâti.

"Appamatto ubho atthe adhiganhâti pandito"

¹ Not in Childers,

SÂKATIKA

Patigacō' eva tam kayirā yam jaññā hitam attano
Na sâkaṭikacintāya, mantādhiro parakkame
Yathâ sâkatiko nâma samam hitvâ mahâpatham
Visamam maggam âruya akkhacchinno va jhâyat

Childers has a form sâraddho, which he explains as su-âraddho, but this does not apply to asâraddho in the Anguttara-Nikâya III 40-1, p 148, 128 2, which must be referred to samrambhatī Cf Pāli sârambha.

“Ye te bhikkhave bhikkhû kuhâ thaddhâ lapâ singî unnalâ asamâhitâ na me te bhikkhave bhikkhû mâmakâ.”²

The Commentary has the following note

“Singî ti tattha katamam singam? Yam singam
singârâtâ câturîyam parikkhatâtâ , , kkatatvî ti evam
vutthehi singa-sadisehi pâkatakilesehi samannâgatâ”

Lapa is not in Childers, but the Commentary explains it by upalapaka 'a fawner, intriguer' See Childers, *sr* lapako

¹ Cf sâkuntika (not in Childers) 'a fowler, bird-catcher' (Therâ-Gâthâ, v 299)

² kuhâ thaddhâ lapâ singî carissanty ayyâ viya (Thera-Gâthâ, v 959, p 87)

SOTTI

Sotti (Anguttara-Nikāya, iii 70, 5, p 208) stands for kuruvindakasotti, and is the same as kuruvindakasutti in Cull v 13 Dr Oldenberg gives Bill 210's explanation of kuruvindakasutti, which may be compared with the commentator's note on sotti —

"kuruvindakasuttiyā ti kuruvindakapāsānacunnāni lābhaya (*sic*) bandhitvā katakulika-kalāpako vuccati, tam ubhosu antesu gahetvā saññam ghamasanti" (Cullavagga, p 315)

"Sottin ti kuruvindasottim kuruvindakapāsānacunnehi saddhim lākhā yojetvā manike katvā vijjhivā sutte āvutitvā tam manī-kalāpa-pantim ubhato gahetvā pitthim ghamasanti" (Com to Anguttara-Nikāya).

Sotti is therefore a 'back-scratcher,' made after the fashion of a string of beads Lābhaya in Dr Oldenberg's note must be a blunder for lākhāya

SELETI

Gāyanti selenti ca vādayanti ca (Buddhavamsa, i 36, p 3)¹ See Sutta-Nipāta, v 682, p 128, where the Editor prints selenti, but the Commentary to the Buddhavamsa does not support the cerebral /

Childers makes no mention of the verb seleti 'to shout,' but records the derivative selanam (with dental /) 'noise,' 'shouting,' without giving any information as to the etymology of the word The Commentary to the Buddhavamsa defines selenti by "mukhena selita-saddam karonti."

The etymology of the verb seleti is doubtful If we read seleti, it might be connected with Sk svarati, Pālī sarati, but if seleti is the true form, then it ought perhaps to be referred to the root çlāgh 'to praise,'

¹ Cf Aupapātika Sutta, p 56

Gāyantā vāyantā naccantā taha hasanta-hāsantā (? -bhāsantā)

‘applaud’ Cf the Prākṛit *salaha*, a substitute for *çlâgh* (Hemacandra, iv 88)

Pāli has the verb *silâghatī*, Sk *çlâghatī*, but *seleti* may possibly be a contracted causative, and represent a Prākṛit *salhayatī* (*silhayatī*) for *salahayatī* (*silahayatī*)

Dr E. Muller (Pāli Grammar, p 7) wrongly explains *seleti* as *çādayatī* ‘to fall off,’ and adds that *usselhetī* (Cullavagga i 13, 2=Suttavibhanga i 1, 80—“*usselhenti pi appothenti pi*”) is a compound of this verb *seleti*, and does not mean, as the translators of the Vinaya Texts affirm, ‘to exhibit signs of anger’

Usselhetī, I venture to think, is connected with *seleti* from the $\sqrt{\text{çlâgh}}$, and signifies ‘to shout out,’ a meaning that suits the sense of the context in the passage referred to.

SŪPĪ, SŪPEYYA

Childers has *sûpa*, but not *sûpî* (=sûpasampanna), Jât. iii p 328, or *sûpeyyapanna* ‘curry-leaf,’ ‘curry-stuff’ (Jât. i p. 99)

EMENDATIONS

I

Vilumpat’ eva puniso yāvassa upakappati
Yadā c’aññe vilumpatī so vilutto vilumpatī

(Jât ii No 240, p 239)

In a parallel passage in the Samyutta-Nikāya iii. 2. 5, p 85, we find the following additional lines —

Thānamhī maññatī bālo || yāva pāpam na paccatī ||
Yadā ca paccatī pāpam || atha bālo dukkham nigacchatī ||
Hantā labhatī hantāram || jetāram labhatī jayam ||
Akkosako ca akkosam || rosetārañ ca rosako ||
Atha kamma-vivattena || vilutto vilumpatī ti ||

The verses as they stand in the Jātaka text do not make very good sense

"A man e'en plunders as long as it is profitable to him, (but) when others plunder (him, then) the plunder'd plunders"

The additions of the Samyutta seem to show that, since the *slayer* meets a slayer (*i.e.* is slain), etc, we ought to alter the text of the Jâtaka verse so as to translate 'the plunderer is plundered,' instead of 'the plunder'd plunders'

The note in the Commentary to the Jâtaka verses is as follows —

So vilutto vilumpatî tî atha so vilumpako aññehi vilumpatî, vilumpate¹ tî pi pâtho, ayam ev' attho .
evam vilumpako puna vilumpam pâpunâtî tî

* If we read "so vilutto viluppati," it makes sense "he being plunder'd is grieved," but the true reading is perhaps "so viluttâ vilumpate" 'the plunderer is plundered'

Viluttâ would represent a Sk viloptri 'a plunderer,' 'spoiler,' and correspond to the nouns hantâ and jetâ in the Samyutta gâthâs

II

Balañ ca vata me khînam, pâtho vassî ca na vijjati
Sanke pânaparodhâya, handa dâni vajâm' aham tî
(Âsankâ Jâtaka, No 380, p. 249)

The Commentary explains sanke by âsankâmi. I propose to read 'âsanke pânaparodham,' etc, for sanke pânaparodhâya" The sense seems to require it, and it would not be against the metre

The king mentioned in the story is trying to guess the name of the girl he wishes to marry. At the end of his speech he says, "sanke, etc" Whereupon the girl says, "O king, you know my name, you have just spoken it" As the maiden's name is Âsankâ, the king most probably said "Âsanke pânaparodham" *cf* tass' uparodham parisankamâno (Jât m. p 210)

¹ For vilumpate see Jât m p 513

III *

“Samkhâya lokasmim parovarâni
 yassa jītam n’atthi kuhiñci loke
 santo vidhūmo anigho mirāso
 atāni so jātijaran ti brūmīti ”

(Sutta-Nīpāta, v 1048, p. 191)

This verse occurs in the Anguttara-Nikāya iii 32, p 133, from which Prof Fausboll gives Dr. Trenckner’s quotation Here again the reading is inaccurate —“Samkhâya lokasmim parovarâni yassa jīnam (or yasmimūjītam) n’atthi,” etc

The translator, of course, deals with what he finds in his text, and renders the foregoing verse as follows

“Having considered everything in the world he who is not *defeated* anywhere in the world, who is calm without the fume of passion, free from woe, free from desire, he crossed over birth and old age, so I say ”

The translator takes yassa jītan n’atthi to mean, literally, ‘to whom there is no *defeat*,’ jītan being here used as a noun But jītam, I venture to think, is never employed in the sense of *defeat*—*cf* jītam apajītam kayirā, etc = *victoriam* . . . *cladem facere potest* (Dhammapada, v 105) The usual term for *defeat* is parājayo in contradistinction to jayo and vijayo (Jāt iii pp 6, 7, Dham v 201) Yassa jītam is here plainly a scribal blunder (*cf* Dham. v 179)

The editor gives the variant reading yassañhitam probably for yassa ’ngītam, and this again for ‘yass’ ingītam,’ which gives good sense

It seems that the older copyists had some difficulty with this verse, for the Sinhalese MSS of the Anguttara-Nikāya (Devadūtavagga, iii 4 2) that I have consulted, read yasamsi-jītam (or yasmsi-jītam), whilst the Burmese (Phayre) MS has yassiñcitam, from which it is not

* For III IV V, see “Academy” for Sept 19th, 1885, pp 189, 190

difficult to see that the true reading is *yass' iñjītam* 'Iñjītam' or 'ingītam' means 'motion,' limited often to 'evil affections' (see *Dhammapada*, v 255, 'N'atthi Buddhānam iñjītam' = 'Non est Buddharum motus', *Ti... n*, v 386, *Sutta-Nīpāta*, v 10+1, *Samyutta-Nikāya*, v 5)

A copy of the Commentary to the *Anguttara*, prepared for me by the learned Buddhist priest Subhūti, reads *yass' iñjītam*, and says that the *satta iñjītāni* by which an Arahāt is unmoved are *rāga*, *dosa*, *moha*, *māna*, *dittthi*, *kilesa*, *duccarita*. Buddhaghosa's reading is of course the true one, and must be admitted into the text

IV *

"Aññāya sabbāni nivesanāni
anikāmayam aññataram pi tesam
sa ve muni vitagedho agidho
nāyūhatī parāgato hi hoti "

(*Sutta-Nīpāta*, v 210, p 37)

This is rendered as follows in the "Sacred Books of the East" (vol x p 34)

"He who has penetrated all resting-places (of the mind and) does not wish for any of them, such a Muni indeed, free from covetousness and free from greediness, *does not gather up (resting places)*, for he has reached the other shore "

Prof Fausboll has translated *nāyūhatī* (not in Childers) as if it were *nāvyūhatī*. The word *āyūhatī* does not mean 'to gather up,' but to 'strive,' 'use exertion,' 'endeavour'. In Buddhistic phraseology he who has gone to the *further shore* has reached *Nirvāna*. An Arahāt is free from passion, and has no internal struggles (see *Sutta-Nīpāta*, v 177).

In the *Samyutta-Nikāya*, I 1 1, Buddha, in answer to the question how he crossed the stream, replies

(a) "Khvāham āvuso appatittham anāyūham ogham atarim ti."

(b) “Yadâ svâham âvuso santitthâmi tadâssu
samsîdâmi yadâ svâham âvuso âyûhâmi
tadâssu nibbuyhâmi”¹

i.e. “I indeed, *not* (now) *exerting myself*, ‘crossed the shoreless stream” [The commentary explains an âyûham by avâyamanto]

“When, sir, I remained quiet, then, in fact, I sank, (but) when I exerted myself, then, indeed, I reached the shore”

This notion is referred to again in the Samyutta-Nikâya, II 1 5.

“yâva na gâdham labhati
nadîsu âyûhatî sabbagattehi jantu
gâdhañ ca laddhâna thale thito so
nâyûhatî pâragato hi so ti”

“Until a man gets a firm footing (on the land) he *strives* with all his might and main² in the stream, but, when he has gained a firm footing, and stands on *terra firma*, he *no longer strives*, for he has reached the further shore” (see Samyutta-Nikâya, ed Feer, p 53)

The Pâli root yûh corresponds to Sanskrit √ûh,³ cf viyûhatî (or vyûhatî), ‘to dig or gather up sand or dust,’ and see Suttavibhanga, part 1 p 48 “*pamsum viyûhanto*,” Com to Ambavatthasutta

V*

“munim mocchissamâpâssam tâdisam yaññam âgatam
bhakutim vinayitvâna pañjalikâ namassatha”

(Sutta-Nipâta, v 484, p 85)

In the translation (p 79) the phrase bhakutim vinayitvâna is altogether disregarded, and there is no note to inform the reader that anything is missing

¹ Nibbuyhatî is not in Childers' Dictionary (see Therî-Gâthâ, v 468)

² Literally ‘with all his limbs’

³ See Milinda-Pañha, pp 108, 110

"The Muni who is endowed with wisdom, such a one who has resorted to offerings,¹ him you should worship"

Bhakutim vineti is to be compared with bhakutim karoti in the Jâtaka book (*cf* bhrikutim kîtvâ Divyâvadâna p 625), and bhâkutikabhâkutika in the Vinaya Texts (see "Notes and Queries" in the Pâli Journal for 1884, p 90) Bhakutim vineti means to put away frowning, hence, to have a calm, unruffled countenance, to put on a smiling face

VI

Madhû 'ti maññamânâ ye tam visam samâsâsisum
tesam tam katukam âsi, maranam ten' upâgamum
(Jât iii No 366, p 201)

The metre of the first line is irregular, for samâsâsisum we ought perhaps to adopt the reading of Cs samâsisum from the root aç 'to eat'² Bâ reads akhâdisu

TRACES OF JÂTAKA STORIES IN THE EXTENDED MEANINGS OF WORDS

The Hindî ûd (=Pâli udda) not only signifies 'an otter,' but also 'a disputed point' ("this sense," says Platt, "arises from a story of otters disputing over a distribution of their prey")

The story here referred to is the Dabbhapuppha-Jâtaka, No 400, in p 332, translated by the present writer in the Folklore Journal, vol iv pt 1 pp 52-54. An inferior version occurs in Ralston's "Thibetan Tales," No xxiv. p 332, in which the names of the otters are omitted, and the jackal's name Mâyâvî is changed to Mukharîa

The Moral of the story is omitted in the Thibetan version —

¹ Should it not be "such a one who has attained to offerings," i.e. by his merits as a sage?

² *Cf* âsisam in Thera-Gâthâ, v 223, p 29, and asita in Milinda-Pañha, p 375

Evam evam manussesu vivâdo yattha jâyatī
 Dhammattham patidhāvanti, so hi nesam vinâyako,
 Dhanâpi tattha jīyanti rājakoso ca vaddhatīti
 (Jât iii. p 336)

“ Thus when disputes ’mong men arise,
 To law they have recourse
 The judge their suit full soon decides
 (And fees they have to pay),
 And though their means grow less and less,
 The king’s chest fuller gets ’

The only meaning Childers gives to vinâyaka is
 ‘a spiritual teacher or leader, a Buddha,’ (Thera-Gâthâ,
 v 288), but here vinâyaka = vinicchayasâṃika ‘the
 judge by whom disputes are settled’

PARTICIPLES IN *A* AND *TĀ*

In Prâkrit we find vamdittâ = vânditvâ (see Hema-
 candia, ed Pischel, pt. II p. 82), and desittâ = deçā-
 yitvâ (*Ib* p 26)

In Pâli we have similar forms, laddhâ = labdhvâ
 is of course well known, but cf anutthitâ (Samyutta-Nikâya,
 xi 1, 2), sinâtâ (*Ib* vii 2, 11)

For Sk *ya* we find by assimilation *a*, as in manta (Sutta-
 Nipâta, v 455, p 80), âmanta, explained by âmantetvâ
 in the Commentary, Jât iii p 209¹ Cf ajjhosā (= *a*
 ajjhosâya, Milinda, p 69), Thera-Gâthâ, v 794, p 77

Prof Fausboll quotes the form datthu = disvâ, but
 probably this is like Jain Prâkrit kattu, where the infinitive
 is used for the gerund

¹ Forms like okkamma, etc, are, of course, common enough, but those
 like manta, etc, are rare

DEVADÛTÂ —(DEATH'S MESSENGERS)

[AN OLD STORY WITH MODERN VARIATIONS]

The term Devadûtâ occurs in the Mahâdeva Jâtaka, No 9, 1 p 73.

Uttamangarukâ mayham ime jâtâ

Pâtabhûtâ devadûtâ pabbajjâsamayo mamâ ti

"These grey hairs that have come upon my head are *Death's-messengers* appearing to me, etc"

Dr Rhys Davids, in his translation, p 17, of this Jâtaka, renders devadûtâ by 'Aging-messengers' instead of '*Death's-messengers*'

Devadûta = Yama-purisa or Yama-dûta The Com. to the Jâtaka explains deva by maccu Cf the following verse (235) from the Dhammapada —

Pandapalâso va idâni'si,

Yamapurisâ pi ca tam upattitâ

"Thou art now [grey-haired] like a sear leaf, and *Death's messengers* have e'en waited on thee"

We find a curious modern parallel to the moral of the Buddhist verses, in which grey hairs are spoken of as the messengers of death A modern divine, addressing his youthful hearers, says "*The first grey hair upon our heads is Death's finger laid upon our brow, the first failure in our agility or our sensational acuteness is Death's message to us*" (Dr Jessopp's Norwich School Sermons, 1864, p 169)

The messengers of Death are three¹—Old Age, Sickness and Death When an evil-liver in word, deed and thought, says Buddha, disappeared from this world, and underwent re-birth in Hell, he was brought before Yama who sharply interrogated and questioned him, 'Did you see Death's first messenger?' he asked 'I did not,' replied

¹ Tîn'imâni bhikkhave devadûtâm (Anguttara-Nikâya, iii 35, p 138)

the sinner 'What' did you never see an old man or woman bent down with age, palsied, wrinkled and grey-headed?' 'I have seen such a one,' answered the man 'Did not you, a man of mature age and intelligence, take note that you were subject to old age, and would not escape it, and did you thereupon determine to conduct yourself well in word, deed and thought?' 'Through remissness, I did not take note of this,' replied the man Then Yama questioned the culprit as to Death's *second* messenger (the sight of a man or woman suffering from sickness and disease, or bed-ridden), and lastly, as to the *third* messenger—a dead man or woman in various stages of corruption In each case the offender had to confess that, through negligence, he had not applied the sickness and mortality of his fellow-creatures to his own case For his remissness he was condemned by Yama to the severest tortures, and handed over to hell's warders to undergo the sentence uttered against him (see Anguttara Nikâya—Devadûta Vagga, III 35, pp 138–142) The account of Buddha's 'drives' previous to the "great renunciation"¹ points the same moral lesson—namely, that old age, sickness and death remind us that we are mortal (see Anguttara, III 38, 39)

Many a modern preacher and moralist has made use of this illustration without knowing how old the story and its application are The following is a nineteenth-century parallel by the late Headmaster of one of our public schools —

"Death, says the story, and a certain man once made a bargain, the man stipulating that Death should send him so many warnings before he came And one day, years thereafter, to his great amazement the King of Terrors stood before him He had broken the bargain, so said the man, while he clung eagerly to life Death, he alleged, had sent him no warnings

'No warnings!' was the answer, 'his eyes were dim, and

¹ See Buddhist Birth Stories, pp 76, 77, Max Muller's Selected Essays, vol I p 537, II p 197

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¹ See *Buddhist Birth Stories*, pp 76, 77, *Max Muller's Selected Essays*, vol I p 537, II p 197

his ears dull of hearing, his gums were toothless, and on his bent and palsied head his grey locks were all but gone, these, the *Heralds of Death*, had come to him, but their voices had been unnoticed." ("Some Help for School Life," by J Percival, M A, LL D, 1880, pp 121, 122)

It is worth noting that both Dr Jessopp and Dr Percival refer only to *one* messenger—old out the fact that the sickness and death of others are equally "*Heralds of Death*" The Buddhist story is much more telling and effective than its modern representatives

A variant of the 'story' to which Dr Percival refers occurs in L'Estrange's *Fables*,¹ No CCCL, entitled "An Old Man that was willing to put off Death" "There goes a story that Death call'd upon an old man, and had him come along with him. The man excus'd himself that t' other world was a great journey to take upon so short a warning, and begg'd a little time only to make his will before he dy'd Why (says Death) you have had warning enough one would think to have made ready before this In truth, says the Old Man, this is the first time that ever I saw ye in my whole life That's false says Death, for you have had daily examples of mortality before your eyes, in people of all sorts, ages and degrees, and is not the frequent spectacle of other peoples' deaths a *memento* sufficient to make you think of your own?" Your dim and hollow eyes methinks, the loss of your hearing, and the faltering of the rest of your senses, should mind ye, without more ado, that Death has laid hold of ye already, And is this a time of day, d' ye think, to stand shuffling it off still? Your peremptory hour, I tell ye, is now come, there's is no thought of a reprieve in the case of Fate

[Moral] "Want of warning is no excuse in the case of Death, for every moment of our lives either is or ought to be a time of preparation for 't."

L'Estrange's version is translated from the 149th fable in

¹ London, 1694.

the Æsop of Abstemius (ed Massarius, Venice, 1519), entitled "De sene Mortem differre volente" ¹

"Senex quidam Mortem, quæ eum è vita ereptura advenerat, rogabat vt paululum differret, dum testamentum conderet, et cætera ad tantum iter necessaria præpararet Cui Mors, cur non inquit, hactenus præparasti, toties a me admonitus Et quum ille eam nunquam a se visam amplius diceret, quum inquit, non æquales tuos modo, quorum nulli ferè iam restant, verum *etiam* iuvenes, pueros, infantes quotidie rapiebant, non te admonebam mortalitatis tuæ? Cum oculos hebescere, auditum minui, cæterosque sensus in dies deficere, corpus ingravescere sentiebas, nonne tibi me propinquam esse dicebam? et te admonitum negas Quare ulterius differendum non est

"Hæc fabula indicat ita viuendum, quasi mortem semper adesse cernamus"

La Fontaine's fable of "La Mort et le Mourant" (Bk viii fab 1) may be compared with the above, together with the following metrical Latin fable, entitled "Senex et Mors" ² —

"Annos homo centum qui fere compleverat
Demum advenire Mortem sensit, et, nimis
Properanter illam sic agere secum, querens,
Oravit, ut ne prius obire cogerit,
Perfecta quàm essent sua quædam negotia
Saltem expectaret, dum ex nepote filii
Brevi futuras conclusisset nuptias,
Factoque rite testamento, ab omnibus
Remotam rixis familiam relinqueret
Quòd si migrandum hinc sibi fuisse tam citò
Præmonitus esset . . Hic senem ultra Mors loqui
Non passa Funeris habet mille nuntios
Senectus longa, dixit, et prædam abstulit"

¹ See also No 99 in "Mythologia Æsopica," by Neveletus (Fianc 1610)

² See Fabulæ Æsopice, by F J Desbillons, Bk vii No xiiii (Manheim, 1768) Cf "L'Hôte de recreation," p 195, by Lodovico Guicciardini (Venice, 1580), or "Heures de recreation et apres disnees," by L G 1605, p 139

Desbillons refers to "Pilpay, p 153," without mentioning any edition. This reference may be to the French translation of the *Anwâr-i-Suhailî* by David Sahid of Ispahan, under the title of "*Livre des Lumières ou la conduite des Royes composé par le sage Pilpay*" (Paris, 1644).

I can find nothing in the *Anwâr-i-Suhailî* except the following verse, referring to "grey hairs" as "Death's messenger" (see the quotation from the *Jâtaka* book at the beginning of this article) —

"When the changing watch of age strikes the drum of deep distress,
The heart grows cold to joyous things, to mirth and happiness
*The white hair comes, its message gives from Fate and terror's king,
And the crooked back and stooping form Death's salutation bring*" (Eastwick's Translation, p 72)

This story, as Grimm has pointed out, was known in Europe as early as the thirteenth century, but does not occur in the Greek or Roman fable-poets.

Grimm's tale of "Death's Messengers" bears a close resemblance to the Latin story in the *Aesop* of Jouch Camerarius, No 484 (1564, pp 347, 348), entitled "*De Mortis nuntius*"

"Cum Hercules reliquisset superatum Letum ad bustum Alcestidos, ubi illud jaceret anhelans et exanimatum, misertum illius quendam Pheræum qui transiens aspexisset, recreasse ipsum et perfecisse ferunt, ut vires pristinas recuperaret. Ob hoc beneficium Letum promississe illi memoriam à se grati animi, et cum non prorsus parcere ei posset, non tamen se oppressurum esse de improviso benefactorem suum, sed missurum prius qui monerent quique indicarent quod appropinquaret Letum. Illis pollicitis Pheræus elatus, animo securo vitam egit, cumque minime metueret, Letum ad se auferendum adesse cognovit. Questus igitur ille gravissimè perhibetur, se circumvencum fraude arripì, et Lete vanitatem accussasse neminem enim prænantiasse aduentum ipsius. Cui Letum narrant demonstrasse,

plurimos à se nuntios ad eum peruenisse Nam et annos ante sex febrî, et post duos rursum, grauedine ac destillationibus eum laborasse Intereaquæ sæpe cum tussi, sæpe capitis doloribus conflictatum, proximè etiam anhelasse Quibus omnibus ut accedentis Leti nuntius non longissimè illud abesse commune debuerit Quin etiam, inquit, paullo ante adventum meum, germanum fratrem ad te misi, veterosum illum soporem, in quo aliquantisper pro mortuo iacuisti Ita probata fide sua, quodque promissum fecisset, Pheæum lamentantem et muliebriter eiulantem abripuit

“Decemur de valetudine imbecillitate et morbis cognoscendam mortalitatem, neque mortem omnibus necessariò appetendam, nimium perhorrescendam esse”¹

The following is Grimm's tale, No 177, Death's Messengers

“In ancient times a giant was once travelling on a great highway, when suddenly an unknown man sprang up before him, and said ‘Halt, not one step further!’ ‘What!’ cried the giant, ‘a creature whom I can crush between my fingers wants to block my way? Who art thou that thou darest to speak so boldly?’ ‘I am Death,’ answered the other ‘No one resists me, and thou also must obey my commands’ But the giant refused, and began to struggle with Death. It was a long, violent battle, at last the giant got the upper hand, and struck Death down with his fist, so that he dropped by a stone The giant went his way, and Death lay there conquered, and so weak that he could not get up again ‘What will be done now,’ said he, ‘if I stay lying here in a corner? No one will die now in the world, and it will get so full of people they won’t have room to stand beside each other’ In the meantime a young man came along the road, who was strong and healthy, singing a song, and glancing around on every side When he saw the half-fainting one, he went to him, raised him up, poured a strengthening draught out of his flask for him, and waited till he came round ‘Dost thou know,’ said the — whilst

¹ The above is from the edition of 1571 (Lug.), p. 465

he was getting up, 'who I am, and who it is whom thou hast helped on his legs again?' 'No,' answered the youth, 'I do not know thee' 'I am Death,' said he, 'I spare no one, and can make no exception with thee,—but that thou mayst see that I am grateful, I promise thee that I will not fall on thee unexpectedly, but will send my messengers to thee before I come and take thee away' 'Well,' said the youth, 'it is something gained that I shall know when thou comest, and at any rate be safe from thee for so long' Then he went on his way, and was light-hearted, and enjoyed himself, and lived without thought But youth and health did not last long, soon came sicknesses and sorrows, which tormented him by day, and took away his rest by night' 'Die, I shall not,' said he to himself, 'for Death will send his messengers before that, but I do wish these wretched days of sickness were over' As soon as he felt himself well again, he began once more to live merrily Then one day some one tapped him on the shoulder He looked round, and Death stood beside him, and said, 'Follow me, the hour of thy departure from this world has come' 'What,' replied the man, 'wilt thou break thy word? Didst thou not promise me that thou wouldst send thy messengers to me before coming thyself, I have seen none!' 'Silence!' answered Death 'Have I not sent one messenger to thee after another? Did not fever come and smite thee, and shake thee and cast thee down? Has dizziness not bewildered thy head? Has not gout twitched thee in all thy limbs? Did not thine ears sing? Did not toothache bite into thy cheeks? Was it not dark before thine eyes? And besides all that, has not my own brother Sleep reminded thee every night of me? Didst thou not lie by night as if thou wert already dead?' The man could make no answer, he yielded to his fate, and went away with Death" ("Grimm's Household Tales," translated by Margaret Hunt, 1884, vol. II. pp. 277, 278, 456, 457)

I now add two English poetical versions, the first from Arwaker's "Select Fables" (Lond 1708), based on Abstemius' version, the second from "Mrs Piozzi (Thrale's), Autobiography" (ed Hayward, Lond 1861), vol. II. p. 165.

I

Fable xiv Bk iv

THE OLD MAN LOTH TO DIE,

or,

CONSIDER YOUR LATTER-END

“ A Wretch, that on the World’s uneasy Stage
 Had acted long, ev’n to decrepit Age,
 At the last Scene, thought he too soon had done ,
 And when Death call’d him, begg’d he might stay on
 He said, His greatest Bus’ness was to do
 And hop’d the Fates wou’d not surprise him so ,
 But spare him, that he might provision make
 For that long Journey which he was to take

Death ask’d him why he had that Work deferr’d,
 Since he had warn’d him oft’ to be prepar’d
 He answer’d, He had never seen his Face,
 And hop’d he would allow him Days of Grace
 But Death reply’d , You often saw me near,
 My Face in sev’ral Objects did appear ,
 I have not only your Coevals slain,
 ’Till but a few, a very few remain ,
 But Young-men, Children, New-born infants too,
 And all to caution and admonish you
 All to remind you of your Mortal State,
 And that my Coming wou’d be sure, tho’ late

When you perceiv’d your Eye-balls sink away,
 Your Hearing fail, and ev’ry Sense decay ,
 When you discern’d your Teeth forsake their Place,
 Your wrinkl’d Forehead, and your meagre Face ,
 Then you my Visage, in your own, might see,
 Which every Day was representing Me

When you observ’d your Blood begin to freeze,
 Your bowing Body, and your bending Knees ,
 While scarce your feeble Legs your Weight cou’d bear,
 Did not these Symptoms tell you I was near ?
 And can you yet pretend to be surpriz’d ?

Then Die, your Folly shou'd be thus chastis'd .
 If 'till to-morrow, I your Life reprieve,
 You 'till to-morrow will deferr to Live
 As you have done, still you, from Day to Day,
 Repentance and Amendment will delay

THE MORAL

Since we must Die, but where, is not declar'd,
 We shou'd for Death's Approach be still prepar'd
 Our Life's uncertain Time shou'd so be pass'd,
 As if each Minute was to be our last
 Since on the Way in which our Lives we spend,
 Our future Joys, or Miseries, depend ,
 They best for Heav'ns reserv'd Abodes prepare,
 Who Living, keep their Conversation there
 They who in Endless Pleasures wou'd on High
 For ever Live, to Sin must daily die
 If our Repentance we procrastinate,
 Our good Desires at last, will be too late
 Virtue has got the Start in Life's swift Race,
 And, to o'ertake her, we must mend our Pace,
 Else, what we shou'd obtain, we ne'r shall find,
 While she still keeps before, and we behind "

II

THE THREE WARNINGS

A Tale

"The tree of deepest root is found
 Least willing still to quit the ground ;
 'Twas therefore said by ancient sages,
 That love of life increased with years
 So much, that in our latter stages,
 When pains grow sharp, and sickness rages,
 The greatest love of life appears
 This great affection to believe,
 Which all confess, but few perceive,
 If old affections can't prevail,
 Be pleased to hear a modern tale.

When Sports went round, and all were gay,
On neighbour Dobson's wedding-day,
Death call'd aside the jocund groom,
With him into another room
And looking grave, You must, says he,
Quit your sweet bride and come with me.
With you, and quit my Susan's side ?
With you ! the hapless husband cried ,
Young as I am , 'tis monstrous hard ,
Besides, in truth, I'm not prepared
My thoughts on other matters go,
This is my wedding-night you know
What more he urged, I have not heard,
His reasons could not well be stronger,
So Death the poor delinquent spared,
And left to live a little longer
Yet calling up a serious look,
His hour-glass tumbled while he spoke,
Neighbour, he said, farewell ! No more
Shall Death disturb your mirthful hour,
And further to avoid all blame
Of cruelty upon my name,
To give you time for preparation,
And fit you for your future station,
Three several warnings you shall have,
Before you're summoned to the grave
Willing, for once, I'll quit my prey,
And grant a kind reprieve ,
In hopes you'll have no more to say,
But when I call again this way,
Well pleas'd the world will leave.
To these conditions both consented,
And parted perfectly contented
What next the hero of our tale befell,
How long he lived, how wise, how well,
How roundly he pursued his course,
And smok'd his pipe and strok'd his horse
The willing muse shall tell

Then Die, your Folly shou'd be thus chas'tis'd .
 If 'till to-morrow, I your Life reprieve,
 You 'till to-morrow will deferr to Live
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How long he lived, how wise, how well,
How roundly he pursued his course,
And smok'd his pipe and strok'd his horse
The willing muse shall tell .

He chaffer'd then, he bought, he sold,
 Nor once perceived his growing old,
 Nor thought of Death as near
 His friends not false, his wife no shrew,
 Many his gains, his children few,
 He pass'd his hours in peace,
 But while he view'd his wealth increase,
 While thus along life's dusty road,
 The beaten track content he trod,
 Old Time, whose haste no mortal spares
 Uncall'd, unheeded, unawares,
 Brought him on his eightieth year
 And now one night in musing mood,
 As all alone he sate,
 Th' unwelcome messenger of fate
 Once more before him stood
 Half stilled with anger and surprise,
 So soon return'd ' old Dobson cries
 So soon, d'ye call it ' Death replies
 Surely, my friend, you're but in jest,
 Since I was here before
 'Tis six-and-thirty years at least,
 And you are now four-score
 So much the worse, the clown rejoind,
 To spare the aged would be kind,
 However, see your search be legal,
 And your authority—Is't regal?
 Else you are come on a fool's errand,
 With but a secretary's warrant
 Besides, you promised me three warnings,
 Which I have looked for nights and mornings,
 But for that loss of time and ease
 I can recover damages
 I know, cries Death, that at the best,
 I seldom am a welcome guest;
 But don't be captious, friend, at least,
 I little thought you'd still be able
 To stump about your farm and stable;

Your years have run to a great length,
 I wish you joy tho' of your strength
 Hold, says the farmer, not so fast,
 I have been lame these four years past
 And no great wonder, Death replies,
 However, you still keep your eyes,
 And sure to see one's loves and friends,
 For legs and arms would make amends.
 Perhaps, says Dobson, so it might,
 But, latterly, I've lost my sight
 This is a shocking story, faith,
 Yet there's some comfort still, says Death,
 Each strives your sadness to amuse,
 I warrant you have all the news
 There's none, cries he, and if there were,
 I've grown so deaf, I could not hear
 Nay then, the spectre stern rejoined,
 These are unjustifiable yearnings,
 If you are lame, and deaf, and blind,
 You've had your three sufficient warnings,
 So come along, no more we'll part,
 He said, and touched him with his dart,
 And now old Dobson turning pale,
 Yields to his fate—so ends my tale"

In this last version of an old Oriental fable the changes are remarkable, not only does the story carry us from the East to the West, from India to England, but actually removes the locality from the gloomy abode of Hell to a festive scene on earth

With La Fontaine's fable of "La Mort et le Mourant" compare the following old French version from "Trois cent soixante et six APOLOGUES d'Esope" par G Haudent, 1547 (ed Lorimer, Rouen, 1877), Part II No 156 —

D'UN VIEIL HOMME & DE LA MORT.

Comme la mort adiournait vn vieillard
 Et pretendoit le naurer de son dard
 Il luy pria qu'en ce val transitoire

Elle voulsist le laisser viure encoire
 Veu qu'il n'auoit adonc testamenté
 Aussi qu'en riens ne s'estoit dementé
 De preparer ce qu'appartient de faire
 Ainsque venir en tel cas & affaire
 Luy requerant fort d'auoir patience
 Que de son ame & de sa conscience
 Eust a penser, auant que le saisir
 Et qu'a son corps faire aulcon desplaisir,
 Mais ceste mort luy demanda, pouiquoy
 Il n'auoit eu de ce regard en soy
 Quand il voyoit chascun coup de ses yeulx
 Qu'elle prenoit aultant ieunes que vieulx
 Et qu'il n'y a plus aulcun personnage
 Qui a present soit viuant de son eage
 Qui estoit bien assez pour l'aduerter
 Qu'il se debuoit a mourir conuertir,
 A quoy ne sceust ce vieillard contredire
 Mais s'excusa tant seullement par dire
 Qu'il n'auoit veue oncques icelle mort
 Insinuant quau vray auroit grand tort
 D'ainsi le prendre, a la quelle replicque
 A lheure mesme icelle mort replicque
 Quand de ton corps la force decliner
 T'apparoissoit & tes sentz definir,¹
 N'estoit ce pas chose a toy bien certaine
 Que ie venoye et estois fort prochaine
 Ouy pour tout vray pourtant estime & croy
 Que ie n'auray en riens pitié de toy
 Ains te feray mourir presentement
 Malgré ton veul & ton consentement

¹ Cf the following passage from the sermons of J Gerson, Antwerp, 1706
 Vol III Col 914 —

"Vides signa iudicii tu per vniuersum corpus tuum et animam tuam caput
 tuum floret et fit canum lumen oculorum debilitatur memoria deficit, ingenium
 induratur"

Bot I rede a man he amende hym here,
 Or þe *dede* [Death] come, or his *messangere* ,

His messangere may be called sickness

(Hampole's Picche or Conscience, p. 56, ll 2020, 2024)

Le Moral

La fable nous peult demonstrier
 Qu'ayons a viure en telle sorte
 Que nous estimons rencontrer
 Tousiours la mort en nostre porte

It seems very probable that "Death's Messengers" is one of those Buddhist stories, not met with in the Jâtaka book, or in the Kalilag and Damnag literature, which found its way into Europe through various channels, and became very popular in the Middle-ages. See "Buddhist Birth Stories," p xlix, §§ 5, 6, Crane's "Italian Popular Tales," pp 351-360, Keith-Falconer's "Kalilah and Dimnah," pp xiii-xvi, Max Muller's "Selected Essays," vol 1 pp 500-548

PARALLEL PASSAGES

I

The Bhisapuppha Jâtaka, No 392, vol iii p 307, contains an amusing story about *stealing a smell*. A shorter form of this incident, containing all the gâthâs of the Jâtaka tale, occurs in the Paduma-puppha sutta of the Samyutta-Nikâya, ix 14, pp 204, 205.

II.

The gâthâs 291, 294 in Therî-Gâthâ, p 34, may be compared with verses 175, 176 in the Gajakumbha Jâtaka, No 345, iii p. 139.

III.

With Therî Gâthâ, vv 488-492, p 171, compare a prose passage in Anguttara-Nikâya, v 76 (see Jât ii v 23-24, p 313, Suttavibhanga, ii p 134)

For "atthi-kankâlasannibhâ"¹ (Therî-Gâthâ, v 488) the Anguttara has "atthi-kankalûpamâ"²

¹ The Burmese MSS read -kankala°

² The Copenhagen MS reads kankhalûpamâ

Elle voulsist le laisser viure encoire
 Veu qu'il n'auoit adonc testamenté
 Aussi qu'en riens ne s'estoit dementé
 De preparer ce qu'appartient de faire
 Ainsque venir en tel cas & affaire
 Luy requerant fort d'auoir patience
 Que de son ame & de sa conscience
 Eust a penser, auant que le saisir
 Et qu'a son corps faire aulcon desplaisir,
 Mais ceste mort luy demanda, pourquoy
 Il n'auoit eu de ce regard en soy
 Quand il voyoit chascun coup de ses yeulx
 Qu'elle prenoit aultant ieunes que vieulx
 Et qu'il n'y a plus aulcun personnage
 Qui a present soit viuant de son cage
 Qui estoit bien assez pour l'aduertir
 Qu'il se debuoit a mourir conuertir,
 A quoy ne sceust ce vieillaid contredire
 Mais s'excusa tant seullement par dire
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(Hampole's *Prick of Conscience*, p 56, ll 2020, 2024)

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² The Copenhagen MS reads kankhalûpamâ

Kankâla (not in Childers) signifies 'a skeleton'

For atthi-kankâla we sometimes find atthi-sankhalikâ = atthi-sanghâta (Suttavibhanga, 1 pp 105, 272-3, and cf Thera-Gâthâ, v 570, p 60)

The form "atthi-sankalikâ occurs in Mahâvastu, pp 22, 24.

The Editor thinks¹ that sankhalikâ (Jât 1 p 433, l 17) ought to be corrected to sankalikâ But a *chain of bones*, like our 'bag of bones,' may well express the notion of a bony skeleton, not a mere *heap* of bones, as suggested by sankalikâ

IV

Andho' ham hatanetto 'smi, kantâraddhâna pakkhanno
Sayamâno pi gacchissam na sahâyena pâpenâtî

(Thera-Gâthâ, v 95, p 14)

With the above compare the following —

Handâham hatacakkhu 'smi kantâraddhânam âgato,
Semâ na gacchâmi n'atthi bâle sahâyatâ.

(Dhammapada, p. 86)

For "semâ na gacchâmin" we must either read "sayamâno pi gacchâmi," or "semânako pi gacchâmi," as in Thera-Gâthâ, v 14, p 3

V.

Pattam gandhacunnehi ubbattetvâ, etc

(Jât 1 p 238, l 7)

Pattam gahetvâ gandhehi ubbattetvâ, etc

(Samanta-Pâsâdikâ in Suttavibhanga, 1 p 329)

Childers has ubbattana, 'to draw out, root out,' and ubbatteti, 'to draw out, root out,' but not ubbatteti, 'to rub clean, cleanse' Cf Divyâvadâna, pp 12, 36

Though Pâli discriminates between ubbatteti and ubbateti, both are from the root vrit with ud²

¹ Mahâvastu, p 387

² See Jacobi's Aus Erz in Mâhârâshtri, p 59, l 35.

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PALI TEXT SOCIETY.

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This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS scattered throughout the University and other Public Libraries of Europe

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B C 400-250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings, and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history—whether anthropological, philological, literary, or religious—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 3,300 pages have already appeared. The accession of about fifty new members would make it possible to issue 1000 pages every year.

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It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read Pāli, will give Donations to be spread if necessary over a term of years. Nearly £100 has already been thus given to the Society by public spirited friends of historical research.

Subscriptions for 1887 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.

The Society keeps no books, and its publications cannot in any case be sent to subscribers who have not already paid their subscription for the year.

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Report

or

THE PALI TEXT SOCIETY

FOR 1886.

I AM happy to say we are still prospering. We have again an addition to report to the number of our European subscribers, and in Ceylon we have an increase again after the decline of last year. We now number 215 subscribers in all.

Our text issues for this year are

1. Part I of the *Saṃmaṇḍakapīṭaka* edited by myself and Professor Carpenter
2. The *Vimāna Vatthu*, edited by Gooneratne Mudaliyar, and seen through the press by myself
3. The *Anāgata Vamsa*, edited by Professor Minayeff
4. The *Gandha Vamsa*, edited by the same

Besides these we have a very interesting translation from the Tibetan by Dr. Wenzel, and also an index to the verses in the *Divyāvadāna*.

With regard to the former I should like to point out how valuable is the poem he translates for determining the degree in which Buddhism had changed, when it was composed, from the state it had reached at the time of the *Pitakas* (probably about 500 years before). Of absolutely new doctrine there is no trace. The number of the *Pāli-mitā's* is different (see verse 8), the stress laid upon the doctrine of the (temporary) hells is greater than it would have been in a contemporary poem of the earlier period, and verses 49 and 50 introduce a metaphysical discussion which is a later amplification of the simple and anti-metaphysical doctrine of the *Anatta Lakkhana Sutta*. Otherwise the work might have been written by a Buddhist of the *Pitaka* schools at Nālanda or elsewhere, and it often uses the very expressions of *Pitaka* texts. Thus

- Verse 13 -- Dhp 21
 „ 14 -- Dhp 172.
 „ 16 -- M x 5 3
 „ 19 -- P P iv 19
 „ 20 -- P P iv 10
 „ 23 -- Dhp 103
 „ 32 gives the Ariyadhammāṇi
 „ 43 -- A 3 99
 „ 61 -- S N 2 4. 3.
 „ 117 -- Dhp 1

and the general tone is much more in accordance with the Arahāt ideal of the Hīnayāna than with the Bodisat ideal of the Mahāyāna doctrines. With regard to the main idea of the poem (that is, to give, in about a hundred stanzas, a synopsis of what seemed to the author to be the principal points of religious belief), it is only one example of a somewhat numerous class. The Tela Katāha Gāthā and the Anuruddha Sataka follow exactly the same lines, and we shall no doubt find other specimens of such poetical *pièces* work. There is a simple directness of exhortation in the "Friendly Epistle," in striking contrast with the dainty and elaborate beauty of the "Oil Cauldron Stanzas," and exactly as one would expect from the circumstances under which it is supposed to be written. The Anuruddha Sataka lies about midway between the two so far as its method of treatment is concerned. Of this we hoped to enable our readers to judge for themselves this year. But Professor Bendall has abandoned his intention of editing this little poem for us. Its publication must therefore be postponed until we can procure MSS. to send to an editor on the Continent, as Professor Hillibrandt, of Breslau, has been kind enough to undertake the work.

As the "Friendly Epistle" shows little change from the original Buddhism, so also does the Divyāvadāna. Though evidently much later than the Pali Texts, the difference between its Buddhism and theirs is very much smaller than one would expect, and it uses expressions identical or nearly identical with Pali ones in many passages.

Thus, among others,

.Page	51	may be compared to	A 2 4 2
„	120	„ „	Valāhaka Jālāka.
„	186	„ „	J. 1 73, and S 1 14 4.
„	191	„ „	Pāc 51
„	200 foll	„ „	M P S iii 1 &c
„	229	„ „	C ix 1 3
„	235	„ „	M viii 1 11.
„	248	„ „	A 3. 110
„	267	„ „	J 1 84.
„	300	„ „	S vi 2 5
„	340	„ „	Khp 6 1
„	489	„ „	S 4 10.
„	491	„ „	J 1 117 8
„	498	„ „	J No 4 = Kathā Saṁit S vi 5 29
„	521	„ „	Sūci Jātaka
„	532	„ „	Dhp 127
„	620	„ „	A 3 58 = D 3. 1 5.

Dr Moirís also continues, and in a thoroughly systematic way, his contributions to Pālī Lexicography. He had prepared three or four times as much material, but we could not afford to print it this year, and have therefore held it over for the next year's Journal. His wide acquaintance with all our Pālī Texts, and his accurate knowledge of the rules of phonetic change, impart a special value to his notes, and we regret that we could not give them all this year. It was also chiefly a question of funds that has prevented the appearance this year of the first volume of the Digha. But the subscribers themselves have set the limit in the amount of work we can do each year. Each sheet we print costs us altogether about £6, so that with about 200 subscribers we can only give about 600 pages. As a matter of fact, we give about 700 this year, and have given an average of 650 in the four previous years. Thus for 1882 we gave—

		No. of Vols.
Journal	136	
Anguttara	110	
Buddhavamsa and Cariya Pitaka	123	
Āyāranga	156	
	----	555
In 1883—		
Journal	136	
Thera- and Therī- Gāthā	238	
Puggala .	111	
	----	485
In 1884—		
Journal	140	
Samyutta, Part I	275	
Sutta Nipāta	229	
	----	644
And in 1885—		
Journal .	104	
Anguttara, Part III	352	
Dhamma Saṅgani	300	
Udāna	112	
	----	868
	----	----
Total . . .		2692

Including the issues of this year the full list of work already accomplished in the publication of texts is as follows —

	EDITED BY
1 Anāgata Vamsa	1886 Prof. Minayeff
2 Anguttara, Parts I—III	1885 Dr Morris
3 Abhidhammatthā Saṅgaha	1884 Prof Rhys Davids.
4 Āyāranga Sutta	1882 Prof. Jacob
5 Udāna	1885 Dr Stenhal
6 Khudda and Mūla Sikkhā	1883 Dr E. Muller
7 Gandha Vamsa	1886 Prof. Minayeff
8. Cariyā Pitaka	1882 Dr Morris
9. Tela Katāha Gāthā	1884 { Gooneratne Mudal- liyar

EDITED BY

10	Thera Gāthā	1883	Prof Oldenberg
11	Thei Gāthā	1883	Prof Pischel
12	Dāthā Vansa	1884	Prof Rhys Davids
13	Dhamma Samgani	1885	Dr E Muller
14	Pañca Gatī Dīpana	1884	M Léon Feer
15	Puggala Paññatti	1883	Dr Morris
16	Buddha Vansa	1882	Dr Morris
17	Samyutta Nikāya, Part I	1884	M Leon Feer
18	Sutta Nipāta	1884	Prof Fausboll
19	Cha Kesa Dhātu Vansa	1885	Prof Minayeff
20	Sandesa Kathā	1885	Prof Minayeff
21	Sumangala Vilāsini, Part I	1886	{ Prof Rhys Davids & Prof Carpenter
22	Vimāna Vatthu	1886	{ Gooneratne Mudala- liya

Which of the 21 works announced last year to be in progress will be published next year I cannot at present say. To that list I have only to make one addition, namely, the edition of the Abhidhamma Commentary already commenced by Dr Wenzel. So that the Vimāna having been transferred to the list of works done, it is this year the same length as last year, in spite of our having given two works in our present Journal not mentioned in the previous one.

In the next issues of our Journal we shall have several papers of preliminary work for the new Pālī Dictionary. Prof Fausboll is to give us a glossary to the Sutta Nipāta as a test specimen of the method in which the dictionary should be put together, Dr E Muller will give us a glossary of proper names, and Dr Morris will continue his notes. For such work it is of importance that scholars should, when abbreviations of the titles are desirable, use the same or similar ones. I therefore venture to suggest that Pitaka Texts might, in most cases, be referred to by one or two letters, and the subsequent texts by three. We should then have the following scheme of abbreviations —

1 PITAKA TEXTS.

A Anguttara	N Niddesa
Ap Apadāna	P. Patthāna
B Buddha Vansa	P V Peta Vatthu
C. Culla Vagga	Pr. Paṇvāla
C P Cariyā Pitaka	Ps Patisambhidā
D. Dīgha Nikāya	P P. Puggala Paṇṇatti
Dh K Dhātu Kathā	S. Samyutta Nikāya
Dh P Dhammapada	S N. Sutta Nipāta
Dh S Dhamma Saṅgīti	S V. Sutta Vibhanga
I Itivuttaka	Th I Thera Gāthā
J. Jātaka	Th II Therī Gāthā
K Kathā Vatthu	Ud Udāna
Kh P Khuddaka Pāṭha	V. Vibhanga
M. Māhavagga	V V. Vimāna Vatthu.
MN. Majjhima Nikāya	Y. Yamaka.

2 LATER TEXTS

Abh Abhidhanmattha	nī (quoted in the
Samgaha	notes to Ud and
An V Anāgata Vansa	to Th I and II).
Asl Attha Sālīnī	Par Jot Paramattha Jotikā
Cha Cha Kesa Dhātu	(quoted in the
Vansa	notes to S N).
Dhp C Dhammapada	Pgd Pañca Gati Dipa-
Commentary	na.
D V Dāthā-vansa	Sad. Saddhammopā-
G V Gandha Vansa	yana
Kh S Khudda Sikkhā	San. Sandesa Kathā.
Kvt Kankhā Vitarinī	Sās Sāsana Vansa.
Mls Mūla Sikkhā	Smp Samanta Pāsādikā.
Net Netti Pakarana	
Niss Nissaggiya	Sum. Sumangala Vilā-
Pāc Pācītiya	sini
Paj Pajjamadhu	Tel Tela Kathā Gā-
Pap Papañca Sūdani	thā
Par Dip Paramattha Dipa-	Vsm Visuddhi Magga

If it is a proof of our unexpected success that a new dictionary has become now an almost imperative necessity, that should only incite us to renewed efforts in the future. I was told the whole project was an attempt to accomplish the impossible. But we have now five years of useful work behind us, and if all goes well, another five years ought to bring us within measureable distance of the end.

T W RHYS DAVIDS

Bḡes pai phrin yig
("Friendly Epistle")

TRANSLATED BY
HEINRICH WENZEL, PH D
(PRIVAT DOCENT AT LEIPZIG UNIVERSITY)

PREFACE.

THE following is a translation of the Tibetan version of Nāgārjuna's letter to King *Udayana*,¹ first mentioned by Max Muller in the Journal for 1883, p 72 ff, where a translation of the first eight verses from the Chinese is given. As might have been concluded at once from the note, quoted there, of *I-tsun*, one of the translators of our letter into Chinese (see about him M M's "Renaissance of Sanscrit Literature"), viz, that it was learnt by heart as an introduction to religious instruction, we find that its 123 verses contain, in fact, a short exposition of the principal doctrines. Most of the dogmatical terms used or mentioned here are to be found likewise in the *Dharma-saṃgraha* (published in Anecdota Ononiensia, Asian Series V, Oxford, 1885), which also is brought into connection with *Nāgārjuna*. Chiefly we may mention Verse 4—the 10 Dharma's 54, v 5—the ten Virtues, Dh 67, v. 8—the six *Pāramitās*, Dh 17, v 29—the eight *Lokadharmas*, Dh 61, v 40—the *Brahmavihāra*'s, Dh 16, v 41—the four *Dhyāna*'s, Dh. 72, v 45—the five *Indriya*'s or *Bala*'s, Dh 47, 48; v 49, 50—the five *Skandha*'s, Dh 22, v 52, 53,

¹ To be found in the great collection of the Tanjur, vol 94 of the Sūtra-division, ff 279–286

105—the three *Çikshā's*, Dh 140, v 63, 61—the eight *Akshana's*, Dh 134, v 77-88—the eight (hot) hells, Dh 121, v 89-103—the other *states of rebirth*, Dh 57; v, 106—the *Bhūyāna's*, Dh 49, v. 108—the *Aryāhitarastūna*, Dh 137, v 109-111—the *Pratīpatti's*, Dh 12, v. 113—the *Āśāśāśā Path*, Dh 50; v 114—the *Four Truths*, Dh 21². In the same volume of the Tanjuri (ff. 321-364) we find a commentary on our letter, composed by one *Blo-gros-chen-po*=*Mahāmātī*, from which I give only the more interesting parts. Besides this, I have pointed out some striking coincidences with other Buddhist and Sanscrit works, principally the *Dhammapāḍa* and its Tibetan compeer, the *Udānaraṅga*, the *Idsan-blun*, "Der Weise und der Thor," ed by I. J. Schmidt, where some tales of the *Duṣṣādāna* appear in a shorter form, and that large storehouse of Indian wisdom, the *Indische Sprüche*.³ Other quotations are rare. For the Tibetan translations of the theological terms I have usually substituted their Sanscrit originals as far as they were known to me, and as far as they were not to be found in the *Dharmasamgraha* in the same order. Perhaps it may not be superfluous to remark here that a *transliteration* of Sanscrit words (in Tibetan characters) only occurs in the following places: v. 20, *am-ṛa* (*sic*), v. 23, *kum-pa*, v 43, *ganyā*, in the commentary on v. 80, *ṣal-ma-lā*, and the translator's name at the end.

Regarding the author of our letter, *Nāgārjuna* (*Klu-sgrub*), it is known that he was the renowned founder of the *Mahāyāna*, i. e., the later philosophical development of Buddhism, especially the school of the *Madhvanika's*. As the typical representative of the whole of later Buddhism, he soon became the subject of many legends, that are

² From the circumstance that our author leaves unmentioned certain categories of the Buddhist doctrine—as, for instance, his enumerating only six *Pratīpatti's*—we may conclude his not knowing them, and, consequently, his priority to their introduction, for, as the Commentator more than once remarks, he writes for the use of a layman (*layman pa*=*gṛhas-tha*), on whom these higher duties were not binding.

to be found for the most part in Tāranātha's history, and Wassiljew's "Buddhismus" But "of the historical Nāgārjuna we know very little" (Kern) Generally, as a contemporary of Kanishka, he is put in the first or the second century A D —on the authority of the Rājatarānginī, and of Tāranātha Anyhow, he cannot have lived much later, since the first Chinese translation of this letter is dated 431, and others of his works (at least of those that are ascribed to him) were translated as far back as 402 (s Bunyiu Nanjio, Catalogue Col. 370 ff). Tāranātha, indeed, makes him live 521 or 579 years, and contemporary, not only with *Kāldāsa* and *Varanuci*, but even with the rise of *Islām* For it seems quite certain that he understands this latter by the *Mleccha* faith mentioned by him on this occasion (German translation, p 79 ff), though Wassiljew (p 50 note) seems inclined to doubt it ¹ *Mohammed* has become *Māmathan*, who before had been a *Sautāntika* of the name of *Kumārasena*, ² the cry *bismillah* ("in the name of God")—a demon *Bıçlımlı* (as Schiefner has remarked), and the "Mleccha-Rshi's" are called *Parikhampa* (evidently the Persian *paighamber*, the usual translation of *rasūl*, "prophet"). *Islām*, too, is aptly described as the religion of injury, persecution (*İhtse va*, Schiefner *Besintrachtung*)—the feature of the new doctrine that must strike most the charitable Buddhist ³ With this account compare the note, p. 304 f, of Schiefner's translation, where, from some other Tibetan work, the name of the founder of *Islām* is given as *Madhumati*, who had been born in the land (!) of *Makha* (=Mekka), in the town of *Bāgadād* (=Baghdād, this shows us the way on which the news reached the informants of Tāranātha)

King *Udayana*, to whom the letter is addressed, is called

¹ It is a mistake of the German translator of Wassiljew's book, when he makes him speak of a "Tibetan translation of it," i e, of Tāranātha's work, as if there had been an original in Sanskrit

² Is it the same as *Kumārāśītha*, occurring shortly before? and perhaps a hit at the celebrated *Kumārila*?

³ The killing of animals also is comprised in the Tibetan term

in the Tibetan of the *śālisthāna* (which evidently cannot be ascribed to the author), *Bde-spyod*. In Tānanatha's history, where his name on the whole occurs eight times, he is generally (six times) called *Bde-byed* (viz., 57, 12, 58, 8, 59, 18, 60, 7, 67, 1), once (2, 10) *Bde-spyod*, and once (56, 17) transliterated *Utrayana*. Another king Udayana likewise is called *Bde-byed* (v 14 of the letter, cf. Schiefner, *Mahākātjāyana*, etc., p. 35 ff.). *Bde-spyod* would be in Sanscrit = *Sukhacārin* (cf. *Dharmacārin* Lalitav., 249, 9). *Chos-spyod*, Rgya 179, 22 and Schiefner's note, translation of Tār. p. 2), *Bde-byed* = *Sukhahara*, both of which might be taken as an explanation of the meaning of Udayana. At any rate we cannot, as Schiefner does (Tār. transl. p. 72, note 2), simply declare *Bde-byed* to be an error. It seems to me rather that the older translation of the name of Udayana, king of *Kauçāmbi*, who was born at the same time with Buddha, and later on converted by him (the one mentioned in v 14), was *Hchan-byed* ("He who makes rise"), since he was so-called "because he shone like the image of the rising sun" (Lebensb. 235 and Rockhill, Life, p. 16, f. Note, also, Kon-tsegs v 25 in Feer, Ann. Mus. Guim. II 217, and Mdo xvi 15, ibid., p. 262). But king Udayana (= Sadvāhana) of *Vārānasī*, friend of Nāgārjuna, was, it seems, properly called in Tibetan, *Bde-spyod* (which, indeed, also might express the meaning of *Sadhahana*), and the two names, or the two explanations of the one name, were afterwards mixed up, as well as the persons themselves (v, for instance, Kern, Germ. transl., II. p. 200 note). The king of *Kauçāmbi* is mentioned sometimes in "Der Weise und der Thor" (60, 13, 64, 6, 69, 2, 229, 6), as *Utrayana* (*Utrayana*). Ssanang Ssetzen, in his history of the Eastern Mongolians (14, 10. ed. Schmidt), correctly has *Udayana* (cf. Schmidt's Note, p. 313). But the confusion is not at an end here. Chandra Dās, in the Journal As. Soc. Beng. II, p. 119—I do not know on what authority—retranslates the Tibetan name *De-chye* (i.e., *Bde-byed*, according to his modern pronunciation) of Nāgārjuna's friend by *Camkara*. And, in fact, we find this translation of

Çamkara again in Tāi 3, 9 (as the name of a Brahmin), whereas shortly before (3, 6) it is, as another man's name, translated by *Dge-byed*. Likewise we have the compositions with Çamkara = Bde-Byed *Çamkarapati* = *Bde-byed-bdag-po* (51, 13 16) *Çamkara-nanda* = *Bde-byed-l-dga-ra* (144, 8). Finally we find one *Udāyana* = *Hchar-po*, a Purohita of king Çuddhodana (Latitav ch ix beg.), who is mentioned also in the Lebensb 235, though with short *a* (what was here in the Tibetan text?) Compare also Eitel, Handbook s v Sadvaha, Udāyana and Vatsa

The letter appears in Tibetan in verses of 4×9 syllables, so that we may conclude the Sanscrit original to have been in Indravajra (as, e g, Lalit 30 = Rgya 38, 20 ff.) Only the last two verses (the Epilogue) count 4×11 syllables. The Tibetan verses generally consist of four lines of an odd number of syllables from 7 onward. Four \times 7 corresponds to the Sanscrit Çloka, and is, of course, the most used (I found it, however, only in the Sanscrit Āryā in Lalit 221 = Rgya 164). Sometimes two longer lines correspond to one Sanscrit verse, as for the Āryā in Lalit 245, 17 ff, we find (Rgya 177, 13 ff) 2×17 syll, changing afterwards to 4×9 . Even single lines of 41 syll are found (Rgya 186, 9 ff) to correspond to one Sanscrit verse (Lalit 260, 10 ff), the Tibetans here, apparently, mistaking the whole of four verses for one verse of four lines. There is not, or has not been found out, any prosody, properly so called, in Tibetan (cf Foucaux, grammar, 213 ff), at most we might observe a tendency to put heavier syllables in the first part of a foot, thus giving the verse a trochaical movement.

Finally, I may remark that the two translators of this letter also took part in the translation and revision of the first four vols of the *Hdül-ra* (*Vinaya*), s Feei, l c p 182, and the Ratnānanta Sūtra, lb p 233, in the ninth century, A D

Especial thanks are due to Dr Rost, through whose kindness I was enabled to make use of the London copy of the Tanjur

Nāgārjuna's "Friendly Epistle."

In Sanscrit *Suhṛullekha* (sic), in Tibetan *Bes-par-phun-yig* ("Friendly epistle")

Praise to Mañjuṣrī kumārabhūta !

1. O thou of virtuous character, worthy of happiness, hear these noble verses which I have composed shortly, that (I thereby) might gather the merits, proceeding from the proclamation of the Sugata's words.

Comm "Shortly," he says, in order that you may not be afraid of his making many words.

2 As an image of the Sugata, even if only made of wood, is honoured by the wise, as is light, do thou also not despise my speech, even if humble, considering that it is the exposition of the Good Law (*saddharma*)

3 Though thou didst hear in thy mind (before this) a little of the instruction in the great Muni's law, is (appears) not also a whitewashed wall whiter still in the light of the moon ?

4 Remember the six Memorable Things that have been ordained by the Jina, viz, the Buddha, the Law, the Community, Charity, Morality and the Gods, according to the measure of their virtues

(The six *śiṣṭa-dharma*'s Dharmaś. 54)

Comm "According to the measure of their virtues," Buddha, for instance, you must remember as Bhagavat, Tathāgata, Arhat, the truly accomplished Buddha, the Possessor of wisdom and the *principles*, Sugata, the Knower of the worlds, the *steersman* for the conversion of man, the Highest one, the Teacher of gods and men (cf *Dīvyāvadāna*, ch. xv. beg., etc.) "The victorious conqueror" (*Bcom-ldan-*

hdas = *Bh īgarat*) he is called, because he has conquered lust (*ī āgā*) and the other (evil passions), because he has penetrated to the heart of wisdom (*bodhisāra*), because he conquered Māra who put hindrances in his way, because he obtained every fortune (*bhaga*), as riches and so forth *Tathāgata* (*De-b.hun-gregs-pa*) he is called, because he understands the things as they are (*gam* in the sense of to perceive, understand, as in *gati*, etc., likewise *Maheçvara* comm on *Amaia*kośha *tathāsatyam gatam jñātam yasya*), and because his words will remain so, as he did pronounce them, without being changed (cf *āgama* the sacred tradition) “The Conqueror of foes” (*dgra-bcom-pa* = *Arahat*) he is called because he conquers (*hanti*) the (common) foe (*ari*), viz., the misery of sin, because he has conquered (*i.e.* destroyed) the spokes of the wheel of samsara, also because he deserves (*arhati*) to be honoured by property (*i.e.* sacrifices) and respect¹. “Knower of the worlds” “World” it is called, because it is (from time to time) destroyed (*Hjg-rten*, “Receptacle of the perishable” or “R of destruction” = *loka* from *luñc*, like the grammatical term *luh*?) This world is of two kinds the world of the living, and the world of the lifeless (*Dharmas* 89) The world of the living he knows according to the conditions of the twelvefold chain of causation (v 109 ff), of the world of the lifeless Earth, mountains, etc., he knows origin, conditions, place, etc. . . . “Teacher of gods and men” (is said), because these two are the highest (degrees of animate beings) or because they are vessels of the Noble Path (v 113) . . . *Buddha* (*Sans-rgyas*, “Wide awake”) he is called, because he has a wide (comprehensive) mind, and therefore is like an opened (*rgyas*) lotus, and because he, waked from the sleep of ignorance, is like a man waked from sleep . . . Similarly the remaining five articles are expounded by the comm., who then goes on Because these six Memorable Things clear up the mind, and become the ground of great merit,

¹ Both these explanations of *Arahat*, the latter fanciful besides the right one, we also find in Eitel, Handbook, p 12 f

he has expounded them first, that by the belief in them the mind might become virtuous "

5 Steadily observing the tenfold way of virtuous action in body, speech, and thoughts (and also) turning away from spirituous liquors, you will feel a sincere joy in this (your) virtuous life

Comm gives the ten virtuous actions in this manner. You must give up killing, stealing, impurity, lying, slander, harsh language, frivolous talk, covetousness, malice, and must adhere to the right doctrine (cf. *Dharmas* 56, also "Der Weise und der Thor," p. 13, 9 ff, transl p 15 f.) Of these, three concern the body, four, speech, and three, the thoughts. Cf. M. Muller's Note to his translation of the *Dhammapada* (Sacred Books X.) v 96, also in Bohtlingh's *Ind. Spi.*, the verse beginning *kayena kṛmā* and 1559 f, *Udānav* vii 1 ff) "Though the drinking of spirituous liquors (*chan*) is a grave fault, it is not (to be reckoned) as a sin, and therefore is treated separately. There are three kinds of *chan*—from sugar-cane, from rice-meal, and from honey" (cf. v 33)

6 Knowing that riches are unstable and void (properly "heartless"—*asāra*), give (of them) according to the moral precepts, to Bhikshu's, Brahmins, the poor and (your) friends, for there is no better friend than giving (liberality)

Comm "heartless," because it is insatiable

7 Exhibit morality (*çīla*) faultless and sublime, unmixed and spotless, for morality is the supporting ground of all eminence, as the earth is of the moving and immovable.

8 Exercise the imponderable Transcendental virtues of charity, morality, patience, energy, meditation, and likewise wisdom, in order that, having reached the farther shore of the sea of existence, you may become a Jina-prince. (The six *Pāramitās* s. *Dharmas*. 17.)

9. Those families where father and mother are honoured are blessed by (lit. endowed with) Brahma and the teachers, they (i.e. the children in their turn) will be honoured and finally reach heaven

Prof Windisch draws my attention to a similar passage, Itivuttakam Sutt 106.

10 Renouncing murder (*hthse*, s preface), theft, lewdness, lying, wine, eating at improper times, pleasure in high seats, singing, dancing, and (certain) kinds of wreaths.

11 If any one, man or woman, possesses these eight parts of an Aihat's morality, and wishes it in confession, he (or she) is born again among the Kāmāvacara-deva's

On the eight Ćila's s Childers s v and Uposatha The Kāmāvacaras s Dharmas 127

Comm Incense and wreaths are prohibited, if they only serve for pleasure (*cha-ra-don-du*), but not if they are used in the interests of the law (religious service), or for medicinal purposes

12 View as enemies avarice (*māt-si*), deceit (*çāthyam*), duplicity (*māyā*), lust (?), indolence (*lausīlyam*), pride (*māna*), greed (*āga*), hatred (*dvesha*), and pride (*mada*) concerning family, figure (*ie* beauty), glory, youth, or power

These different faults and sins s Dharmas. 67, 69, 139, also 30, and Dhammasangani 1113-34, 1229

13 The Muni has taught that carefulness is the abode of immortality (*amṛta-īe*, according to *Comm*, *Nirāna*), carelessness (*pramāda*) the abode of death, therefore be always reverentially careful, in order to increase (thy understanding of) the law of virtue

14 Who, having formerly been careless, afterwards becomes careful, is beautiful like the moon freed from clouds, as (were) *Nanda*, *Angulimāla*, *Kshemadarçin*, *Udayana*

On *Nanda* (*Dga-ro*), s Kern, "Buddhismus," I 133, 153 ff, *Angulimāla* (*Sor-phren can*), ibid 219, also "Der Weise und der Thor," ch 36, *Ālāka-viv* (*ie*, *Kshemadarçin* = *Mithon-Idan*, supply *dge-ra*, s Schiefner, *Tār* transl p 2, note 1 and *Wissl*, s transl preface, p iv), s. ibid p 226 ff *Udayana* (*Bde-byed*, *Comm* *Bde-Idan*) was according to *Comm*, a nobleman (*lulaputra*), who, after

having committed adultery and murdered his mother, was converted by the Tathāgata and released from hell. On his name, s. p. ieface and cf. also Lebensb. p. 269. (Cf. Dhmpd. 172 = Udānav. xvi. 5.)

15 Since nothing is so difficult of attainment as patience, open no door for anger, the Buddha has pronounced that he who renounces anger shall attain the degree of an *Anāgāmin*.

Comm. says that it is more difficult to find a patient man, than (a hermit) who feeds on wind, water, roots, and (raw) fruits, and dresses himself in hairs, leaves, bark, and rags, but that by bodily penance alone (*lus-gduns-pa tsaṃ-gyis*) not even a happy rebirth (*i.e.*, as man or god, s. Dharmas. 57) is to be obtained, much less (final) salvation. Anger (*krodha*) is the becoming wild and displeased if anything disagreeable is done to us by men or other beings (*amanushya*), patience (*kṣānti*) is freedom from anger, and if anger should rise (in us), quelling it at once. (Cf. Böhling, Sprüche, 5045.)

16 "This one scolded me," "this one blamed me," (or) "beat me," if so (saying) you bear hatred (to any one), quarrel arises, but when (you) renounce hatred (you) will sleep quietly. (Cf. Udānav. xiv. 9 f. = Dhammap. 3 f.)

17. Know that the thoughts are painted, as it were, on earth, water, and stone, among these may (for thee) the sinful ones always be like the first (*i.e.*, perishable), the virtuous ones like the last (*i.e.*, constant).

Second part of verse not quite sure

18 The Jina has declared that men have three kinds of speech: the agreeable, the true, and the untrue one, which are (respectively) like ambrosia, like a flower, like an unclean (thing); of these avoid the last. (Cf. Böhling, Spr. 9732. Udānav. viii. 14, Subhāntasutta 4.)

19 There are four kinds of persons (*pudgala*): those that go from light to light, those that go from darkness to darkness, those that go from light to darkness, and those that go from darkness to light; of these do thou the first!

By light is meant a happy rebirth (as god or man of high position), by darkness—an unhappy one (as an inhabitant of hell, animal, Pieta, or man of low position) • thus comm (Cf Mahāvastu, 27, 28, and v 15 of this letter)

20 Understand that men are like Āmīa-fruits, some that are unripe look as if they were ripe, some ripe ones look unripe, some unripe ones look (also) unripe, and some ripe ones look (also) ripe

21. Do not look after another's wife, but if you see her, regard her, according to (her) age, like (your) mother, daughter, or sister, if you love (her?) then think purely even on the unclean (things)

Comm points to v 25 (Cf Divyāvadāna, 115, 5 f)

22 Guard the fickle mind like (your) fame, like a son, like a treasure, like (your) life, and be afflicted or sensual pleasure like (or as) on a poisonous (*gḍug-pa*, sc snake), poison (*dug*), a knife, and fire

Comm The objects of the senses are hurtful (malicious) like a *snake*, because they do us and others harm, they kill like *poison*, because they destroy the virtuous works; they hurt like a *sword*, because they lead to the bad rebirths (cf v 19), they burn like *fire*, because they produce remorse

23. Because the desires beget destruction, the prince of the Jina's has likened them to the *Kūmpa*-fruit, renounce them, for by their iron fetters the world is bound in the jail of the orb (of transmigration)

Comm The *Kūmpa*-fruit has a good (sweet?) shell, but the kernel is bad (*Kūmpāka*, probably, was in the Sanscrit text, cf Bohtl, Spr 5255, and Pet. Woit s v)

24. Of him who has conquered the unstable, ever moving objects of the six senses, and him who has overcome the mass of his enemies in battle, the wise praise the first as the greater hero

Comm says that even animals may conquer their enemies, but not their senses (Cf Dhmp 103 = Udānav. xxiii 3) The six objects s Dharmas 33

25 The body of a young woman (viewed) from the one (right) point of view, is of evil flavour, (having) nine deep openings, like a vessel of everything unclean, difficult to fill, only covered with skin, ¹ even (her) ornaments view from (this) one side

26 As a leprous (man), infested by worms, even if he, to mitigate (his pain), keeps near the fire, will not find any rest, so know it to be also with those who are affected by desires (Cf v 22 Bohtl, Spr. 3272)

27. In order to attain the highest aim (*paramārtha*), take these things to heart and meditate thereon, there is no other law (*dharma*) having virtues like this

28 Although a man possess rank ("family"), beauty ("figure"), and erudition (*śroś-ya*, i.e., *grāta*), but be devoid of wisdom (*prajñā*) and good behaviour (*viśaya*), he will not be honoured, but who possess these two virtues, even if he be devoid of other virtues, will be esteemed

29 Thou, who knowest the world, be equanimous against the eight worldly conditions gain and loss, happiness and suffering, fame and dishonour, blame and praise, for they are not (fit) objects for your thoughts (S Dharmas. 61)

30 Do not commit sin for (in the interest of) a Brahmin, a Bhikshu, a god, (thy) parents, (thy) wife, or subjects, for no one will take part in the requital (*vipāka*) for your sins (in) hell (Cf Dhmpd 105 = Udānav xxviii. 11)

31 Though some who have committed sinful actions are not cut as with a knife (i.e. instantly punished), in the hour of their death, the fruits of what sinful actions there are (i.e. they have committed) will appear.

Comm Therefore some people die with a clear countenance (*bhūti-māns*), but others with a bad (disfigured) one. (Cf Udānav ix 17)

32 Faith (*śraddhā*), morality (*śīla*), liberality (*dāna*), religious knowledge (*śroś=grāta*), shame (*hrī*), carefulness (*apratipā*), and wisdom (*prajñā*), the Muni has pronounced to be the seven possessions; other possessions regard as common and useless

¹ Bohtlingk points out to me the likeness in Spr 807.

Comm. Morality is eightfold • the duties (*sdom-pa*) of a *Bhikshu* and a *Bhikshunī*, a *Dge-slob*, a *Çamana* (*dge-sbyon*) and a *Çamanā*, a *Çamanera* and a woman of that degree, and an *Upāsaka* (*bsñen-gnas*) “Shame” is the aversion to faults regarding one’s-self, “carefulness” the same regarding others. (Cf. v. 12 *Udānav* x 1 ff)

33. Betting, looking out for crowds (as for some festival, etc), indolence (*lun-sñi-tyin*), the company of bad men, (drinking) wine, and strolling about at night, these sins, equally known as the prevarications (*nan-son=dungati*), avoid.

Comm . . . “Wine” (*chan*) either is fabricated (*bros-pa*) or only gathered (*sbyar-za*) & e pressed out of flowers (cf *madhu* in the Pet. Writ, chiefly R 5,60,9, quoted there, to which B i calls my attention), etc. (Cf v 5)

34. The teacher of gods and men has pronounced that of all possessions contentedness is the best by far, therefore be always content, for if (you) are content, you will be rich, even if not possessing any (external *Comm*) goods

Comm remarks, that contentedness is the fruit (& end and aim) of all possession, if a poor man, therefore, be content, he has already obtained the purpose of wealth. A man is (to be called) “content,” if he does not pine for the past, does not long for the future, and is not too much addicted to the present (fortunes). (Cf Bohtl, Spr, anto nāsti and ko vā dauidio)

35. O noble one! men who have few wishes have no pains (cares) like the rich, from each head of the many-headed *Nāga* princes arise separate cares

36. A woman that associating with (your) natural enemy, is like (& to be likened to) an avenging goddess, one that, despising the lord of the house, is like *Tārā*, and one that, stealing though a little, is like a thief, these thou do not take as wives.

37. But one that is gentle as a sister, winning as a friend, careful of your well-being as a mother, obedient as a servant, her (you must) honour as the guardian god(dess) of the family.

Comm. "As the god of the family," because she shields the family from damage (Cf. Manu iv. 26, Anguttara Nik., Sattakanipāta, quoted by Oldenberg, p. 191 note)

38 As you know that food is (to be regarded) as medicine, do not use it, from lust or hatred, to become stout (and strong), proud or handsome, but only to keep your body (together).

39 Having repeated the essence of the rule during the whole day and the first and last watch of the night, sleep in the interval between them, (but) with consciousness, that even the time of sleep may not be without fruit. (Cf. Dhmpd 157 = Udānav. v. 16)

40 Always peacefully meditate on (turn your thoughts to) kindness, pity, joy, and indifference, then, if you do not obtain a higher (degree), you (certainly) will obtain the happiness of Brahman's world

The four *Brahmavhāra's* 5 Dharmas. 16; cf. Dhammasaṅgani, 262, Brahman's world, Dharm. 128.

Comm. *Maitī* (byams-pa) means the giving of happiness to the animate beings, *Karunā* (sān-rije), the shielding them from pain, *muditā* (dga-ra), not robbing them of happiness, *upekshā* (btan-sñoms), equanimity and impartiality.

41 By the four *Dhyāna's* of (i.e. that consist in) completely abandoning desire (*kāma*), reflection (*vicāra*), joy (*prīti*), and happiness and pain (*sukha*, *dukkha*) you will obtain as fruit the lot of a Brahman, an *Abhāsara*, a *Çubhaktisna*, or (one of the) great kings

5 the four *Dhyāna's* Dharm. 72, chiefly Childers 169, Dhammasaṅgani, 83-88, the mentioned classes of gods, 128.

42 Fivefold are the actions, virtuous and sinful, that arise from perseverance, longing, absence of an adversary, and from the ground of the highest excellence, of these (or therefore?) strife for virtue.

43. As by an ounce of salt a little water is spoiled, but the river Gangā is not (spoiled), though it rolls corpses, thus know that it is the same with a little sin on an extensive root of virtue

Comm Therefore be not too much afraid if, upon great virtuous actions, you have committed a little sin (Cf Dhmp 173 Udān xvi 96)

44. Understand that the five depravities of (groundless) joy and sorrow, malevolence, sloth (*styānam*) and sleep (at the wrong time), desire and doubt (*vicikitsā*) are the thieves that steal the treasure of virtue (Five other "depravities," s Dharm xci)

45 Faith, energy, recollection, meditation, and wisdom are the five best things (*dharma*), strive after these, for they are truly the highest "forces" and "qualities" (S Dharm 47, 48, Dharmasamgani 74 ff 95 ff)

46 Thinking again and again as I cannot avoid the pain of illness, age, and death, so I also will not go beyond (i.e., lose the fruits of) the works done by myself, be not proud of this help

47 But if you indeed long for heaven and liberation, then entertain the true faith (*samyagdrśti*), all men who have a wrong faith (*mithyādrśti*), even if their conduct is good, will (only) find a bad requital (*vipāka*)

48. Know that a man who takes no joy in perfection (*samyaktva*) is unstable (*anitya*), soulless (*anātman*), and unclean; and that, through want of attention (*smṛtyupasthāna*), (he falls into) the misery of the four wrong views

Comm *Mr-tag-pa* (*anitya*), who only lasts for a moment, *bdag-med-pa* (*anātman*), who is bare of the interior *puruṣa* (*nan-gi byed-par skyes-bu*). . . The "four wrong views," if one thinks (1) that pain (*duḥkha*) is joy (*sukha*), (2) that the unstable is stable, (3) that the unreal is real, (4) that the unclean is clean (Cf Dharm 55 and 97, and chiefly Kern, I. 474)

49. If you say. I am not the form, you thereby will understand I am not endowed with form, I do not dwell in form, the form does not dwell in me, and, in like manner, you will understand the voidness of the other four aggregates (The Aggregates, s Dharmas 22, Dhammasangani, 1083, cf 59 ff)

50 The aggregates do not arise from desire (? *hṛd, l-nyit*),

not from time, not from nature (*prakṛti*), not from themselves (*sābhārāt*), nor from the Lord (*īśvara*), nor yet are they without cause, know that they arise from ignorance (*avidyā*) and desire (*tīśhnā*)

Comm Explains *hṛdod igrāy* by *gnam-babs* (?). "Time" the followers of (the doctrine of) Time (*das su smāra-nams*, cf. *kālakāraṇika* in Aufi. Cat. Oxon 216 b 7 f) declare to be the cause of all growth and decay with the following words "Time ripens what has come to existence, Time destroys the creatures, Time wakes the sleeping (*śuṭi*), to escape Time is difficult" (it is the verse, Bohtl, *Spī.* 1688). "Nature," the *Sāikhya*'s (*gnāsa-cāra nams*) declare to be the original cause of all things, consisting of *Sattva* (*sān-stobs*), *Rajas* (*īdul*), and *Tamas* (*mun* cf. *Saivādāna-saṅgīha*, transl p 227, *Manu* vi 21 ff). The "Lord" is the fine and inconceivably soft, all-knowing, and all-doing object of meditation (*dhyāna*) for the wise meditators practised in Yoga, whose (the Lord's) body consists of sun, moon, water, fire, wind, the regions (of the sky), and ether, on whom those who long for the joy of (inner) quietude constantly meditate.¹ Then follows a lengthy explanation why the *śāśvata* do not arise from these different causes. But, "like seed, covered with dung and watered, buds up, so, covered with ignorance and watered by desire, existence (*bhava*) arises" (Cf. v 110 f)

51 Know that attachment to religious ceremonies (*śār-ratapaṇāmarṣa*), wrong views (*mithyāśā*), and doubt, (*vīcīkṣā*) are the three fetters (*samyojana*, s Childers s v. Oldenberg, Buddha, 435, 451 f., Eng transl p 130, 118) obstructing the entrance to the city of salvation (Cf. Dharm. 68, Dhammasaṅgani, 1002)

This verse seems spurious, as the commentary is wanting

52. As (your) salvation only regards (and depends on) (your)self, there is no use in taking any one else as companion, but, observing the holy doctrine (*śrutam*), morality

¹ Cf. *Vedāntasūtra* 43 (Bohtl, "Chrestomathie," p 259, Jacob, 'Manual of Hindu Pantheism,' p 48)

(*çīla*), and contemplation (*dhyana*), apply yourself to the fourfold truth. (Cf v. 30)

53. Steadily instruct yourself (more and more) in the highest morality, the highest wisdom, and the highest thought, for the hundred and fifty-one rules (of the *Prātimoksha*, Comm) are combined perfectly in these three. (The three *Çikshā*'s s Dharm 140 cf Udānav vi 11)

54. O Lord, the Sugata has taught that the remembrance concerning (the care to be taken of) the body is the only way that must be tried, therefore keep to it with firm endeavour, for when remembrance (carefulness) is wanting, all things (*dharma*) must decay.

Comm quotes the following words of Buddha Bhikshus, for the living beings there is, in order to do right, to overcome pain and inconvenience, to understand the true law, and to obtain Nivāna (only) one way that must be tried, viz, Remembrance concerning the body (Apparently the *kāyānudaṣasmrtyupasthānam*, Dharm 44, is meant, which there has not been accurately translated) All these things (*dharma*, i e, fruits, as enumerated) decay (come to naught), etc. Cf. Oldenberg, p 311 (transl. 305) ff

55 Life, though being more unstable than a bubble driven by the wind, has as many troubles as one exhales and inhales, or awakes from sleep, and this is astonishing much

56 Know that the body, which at the end (of life) either is consumed, or dries up, or putrefies, or (finally) becomes unclean and substanceless, and (thus) is completely destroyed and dissolved, is by its nature unstable

Comm The body is "consumed" if it is burned, it "dries up" if buried in the ground, by the action of wind and sun (!), it "putrefies" if, thrown into water, it is carried on by this, it becomes "unclean" if animals devour it. (A sentence of the Bhagavat himself is quoted, where he details these different modes of disposing of the dead)

57. Since even the earth, the Meru, and the ocean, having burned for seven days, will become bodies of flame

and be consumed, without leaving an atom, how should it be otherwise with man, (who is so) very weak?

58 Because thus (as demonstrated) all this is unstable (*anitya*), without substance (*anātma*), without help (*aśaraṇa* or *nihṣ*), without protector (*anātha*), and without abode (*asthāna*), thou, O Lord of men, must become discontented with this worthless (*asāra*) Kadali-tree of the orb (of transmigration) (About *Kadalī* s Pet Wort)

59 As it is more difficult to rise from (the existence as) animal to the dignity of man, than it is for the tortoise to find the hole of the yoke that is in one (and the same) sea, exercise the good law (*saddharma*) with your power as man, and make appear its fruits

Comm In a certain sea of the world a blind tortoise dwells which rises to the surface (every) hundred years. In the same sea there is a yoke (*gāḍa*) with a hole (*buḡa*) in it, that by the easterly wind is driven west. This is the time when the tortoise's neck may enter the hole of the yoke.

60 He who, born as a man, commits sin, is more foolish than he who fills vomit in golden vessels, adorned with jewels.

Comm Because the human dignity is more difficult of attainment than a golden vessel.

61. The life in a land of (common) agreement, the support of a holy man, my good counsel, and good works formerly done (i.e. their fruits), those four great wheels are in thy possession.

Comm "Land of agreement," where every one's mind is like the other's and agrees (with it). "A holy man" is a Virtuous friend " " (Cf. Childers s.v., *Dhammasaṅgani*, 1328) "Wheels," that move the carriage of the sublime path. Since then you are possessed of the four, endeavour to generate in you the subl. path.

62 Because the Muni has explained that he who leans on a Virtuous friend, will be able to lead to the end a pious life, therefore lean on a holy man, for, leaning on the Jina, you certainly will find complete rest.

Comm quotes a speech of the Buddha to Ānanda, wherein he says that the support of a Virtuous friend is the half of a holy life—*brahman* (*thsans-pa*) is explained here by *Nirvāṇa*, and *brahmacarya* (*thsans-pai spyod-pa*) as the way thereto

63 (Adopting) wrong views, being born among the brutes, among the Pietas, or in hell, (at the time when) the law of the Jina is not (observed), in a foreign country among barbarians, being dumb and stupid (dumb and deaf?),

64 Or being born anywhere among the Longlived gods, these are the eight unfavourable moments, if you, freed from these, get a (favourable) moment, then exert yourself to avert (any future unfavourable) birth

The *Akshana's* s Dharm 134, where Trigl 66 (34) is forgotten. The "birth as Preta" is the same as *Yamalohopa-patti*, for "if the law of the Jina is not," the Dharm has འཇིགས་པ་ལྟར་སྐྱེ་བ་, "dumb and stupid" (*glen-ku lugs-pa*, explained by *Comm.* as one who makes signs with the hand)=*Indriyavikalatā* The "Longlived gods are the *Aśura*'s and the *Arūpa's*" (Dharm 123 f). "These eight are called *Akshana*, because therein you will not find rest (*Kshana*) for the performance of virtue"

65 O Noble one, grieved at this orb (of transmigration) which is the ground (origin) of the stings of passion, of death, illness, age, and many other pains, only hear a part of those evils.

Comm The evils of the orb are sevenfold Uncertainty (v 66), Insatiability (67), Waste of bodies (68), Continuous Conception (68), Continual Change between high and low position (69 ff), Want of a companion (75), and the six states of birth (77 ff)

66 Since there is a (constant) change between (the conditions of) father and son, mother and wife, friend and foe, (it is clear that) within the orb there is no certainty whatever

67 If every one has drunk more milk than (water is contained in) the four seas, even then the common people

(*putā* ' ') who are caught in the orb, will demand to drink more

68 The heap of any one's bones (from his successive births) exceeds in quantity mount Meru, and if a man were to count his (successive) mothers by grains (of soil) not larger than juniper-beans, the earth would not suffice (to form them)

About the mountain of bones s "Der Weise und der Thor," 95, 17 100, 2 ff =transl p 118. 123.

69 Even he who has been honoured in the world of Indra falls, through the force of his works (*karma*), again to the earth, even after having risen to world-sovereignty (*cakravartitvam*), he, in the course of transmigration, will become a slave

To the first part of this verse cf "Der Weise, Ac.," ch 45, chiefly 300, 3=transl p 375, and *Divyavadana* ch 17

70. After having enjoyed for a long time the happiness of touching the breasts and waists of the heaven-maids (*i.e.*, Apsaras, cf *svagastri*), one must endure in hell the intolerable pains of grinding, cutting, and lacerating

Comm The pain of grinding is to be endured in the hell *Saṅghāta*, cutting in *Kālasūtra*, and lacerating in *Tāpana* and *Pratāpana*. (S v 77, 78.)

71 After having dwelt for a long time on the summit of Meru, enjoying the pleasure of a ground that sinks and rises to the touch of the foot (*i.e.*, is elastic), afterwards the intolerable pain of walking on (in) hot ashes and mud is entailed on you

Comm. "A long time," thousand years of the gods. The "hot ashes" reach to the knees, and when you set down your foot skin, flesh, and blood are destroyed, and, on raising it s o. . . The "mud" is a morass of excrements, where beasts called "Worm with the pointed bill" live, whose body is all white, the head black. These (beasts) pierce the skin of those animate beings (who are driven there by their fortune)

72. After walking and playing, in company of the

heaven-maids, in a pleasant and delightful grove, again you must undergo, in a wood where the leaves are like swords, the cutting of feet, hands, ears, and nose. (Cf. Manu, xii. 75)

73 After having entered (*i e*, bathed in) *Mandākinī* (*hdal-gyps hlab-pa*, “softly flowing,” s. Amarakoṣa, Tib transl.) which is gay with beautiful Apsarasas and (round which grow) golden lotuses you must again enter the intolerably salt water of the hell-river *Vartaranī* (*lab-med*, “foidless,” Amarak)

74 After having obtained the very great happiness of desire (*i e*, of the senses) in the world of gods (*viz*, the *Kāmāvacara*’s), and the unsensuous happiness of Brahmanhood, you must, becoming fuel in the fire of (the hell) *Avīci*, suffer uninterrupted pains.

75 After having become like sun and moon, and having illuminated with the light of your body the ends of the world, again you will come into the utter darkness, where you will not even see your aim, if you stretch it out

Comm The “utter darkness” is in the intermediate space of the worlds (*Lokāntarika*) (Cf the Comm on v 50 about *Īgrara*)

76 Since then you must die in this manner (in uncertainty as to your fate), take the lamp of the three merits to give you light, for alone you must enter this endless darkness, which is untouched by sun and moon

Comm The three kinds of merits (meritorious actions) are those of body, speech, and thought (v 5), or else those arising from liberality, morality, and meditation (*i e*, the three *Śikṣā*’s, v 53)

77 Those living beings that have committed sinful actions, will have to endure continuous pain in the hells *Samjīva*, *Kālasūtra*, *Mahātāpana*, *Samghāta Raurava*, *Avīci*, and so forth

Comm By “and so forth,” he understands the remaining (of the eight hot hells), the cold hells, and the *Ñi-tse* (s. Jaschke, who has *ñi-tlse*) . In (the hell) *Samjīva* the living beings, being seized by different cutting instruments that have sprung from their (evil) works, all their principal

and minor members are cut off, and, becoming insensible, they roll on the ground. Then there issues a voice from the sky: Become ye sound again (*khjed-rnams yan sos-par gyur ciq*), therefore this hell is called *Yan-sos*. In *Kālasūtra* the living beings are put, by the tormentors (*skyes-bu gnod-pa bye-pad*), that are there, between mountains of different form, and, a black string (*thug-naq*) having been drawn, they are cut and split like wood, therefore this hell is called *T*. In *Samghāta* the l.b.,¹ having been assembled (*bsdus*) together, are pushed by the tormentors that are there, between mountains of different shape, and when these mountains are pressed together then the blood of those pressed flows like a river. Likewise they are put in a large iron press (*bsdus*), where from above a large stone descends, pressing the men ground (*sa-gzhi*), tormenting, oppressing, destroying (*homs-par byed*), everywhere, therefore this hell is called *Bsdus-homs* (or *o g hom*). In *Raurava*, the l.b., seeking a dwelling (i.e., some kind of refuge), are put into an iron house. From those that have entered there a fire springs up, and, becoming one (immense) flame, burns them (so vehemently) that they cry (*hbod*) in roaring lamentation, therefore this hell is called *Nu-hbod* ("Wailing Cry"). In *Mahāurava*, which surpasses the last in cruelty, the l.b., seeking for a dwelling, are put into a house (not larger than a) box (and treated as before); therefore this hell is called *Nu-hbod chen-po* ("The Great Wailing Cry"). In *Tāpana*, the l.b. are put—into (iron) pans, heated to a high degree, and roasted. Pierced by the fire as by spears, they give forth ashes, and from all their pores and apertures fire issues. Again they are laid down on the heated ground, and struck with very hot iron hammers. Therefore this hell is called "*Thsa-ut*" ("The hot one"). In *Pratāpana* there is this difference, that they are stung by those (flames like) spear-points, of which two make ashes come forth from the back and front, one from the head. Also their bodies are bound with red-hot iron

¹ Living beings

bands Again they are thrown, head foremost, into boiling salt-water contained in heated iron cauldrons, and wherever they go (*i e*, swim), their skin, flesh, and blood are destroyed, and nothing is left but a bony skeleton. When they emerge, their skin, flesh, and blood grow again. Therefore this hell is called *Rab-tu-thsa-va* ("The very hot one") In *Avīci*, the fire burns from the four sides, from above and below, and meeting (in the middle) attacks skin, flesh, fibres, and the inmost marrow of the bones of the l b, and dwells there, as if the essence (*sāra*) of fire had become attached to the body Only by the doleful wailing cries you can tell which is the living being, which the fire, for (altogether) it looks like one mass of fire And because there is for the l b no interval (*bar-mthsams*, to *vīci* also is given the meaning of *avalāṇṇa*, thus Childers' leisure) of fire and pain, therefore this hell is called *Mthsams-med* ("Continuous"), the same explanation in Chinese v Eitel —The usual Tibetan translation of *Avīci*, as also in our verse, is *Mnar-med* ("Painless"), and this would seem to be an euphemism opposed to the explanation found in Maheçvara's comm on Amarak (*na vidyate vīciḥ sukham yata*) (Cf Dharm 121)

78 Some are pressed like sesamum (seeds), others are ground to dust (so minute) like fine flour, some are split by saws, and others are cut by ugly knives with sharp edges.

Comm In *Samghāta* they are pressed in the hot iron press (s above), and also pounded, by the keepers of this hell, in iron sieves as mortars, with their sharp bills (snouts) as pestles In *Kālasūtra* they are split by the Lords of the Dead (*Yama's*), who, unconcerned about any man, *i e*, his woes, briskly begin their work (*mi-ci-la ma rag-par chas-pa brod-brod-ltar hdug-pa*), as wet wood is split by carpenters, with heated strong-toothed saws, and axes heated in the fire

79 In like manner others are made to drink the hot fluid of melted bronze, and some are fixed on iron stakes, red hot and pointed

Comm On the bank of the river *Vartanā* (s v 73) they

have opened their mouth with hot pincers, and made to drink metal that, by a violent fire, has lost its consistency, and may be drawn out (*śra-ia-las thal-te nal-nal po ṇḍ-du gyu-pa*) The stakes are to be found in *Tāpana*.

80 Some, lacerated by furious dogs with iron fangs, raise their hands to the sky (wailing, Comm.); others are seized by hawks with sharp iron bills, and ugly claws

Comm The dogs are in the wood with sword-leaves (v. 72), the hawks in the *Çalmali*-wood (cf. Pet. Writ. s. v.)

81 Some bitten by different kinds of worms and beetles, and ten thousand flesh-flies and black flies, whose touch produces great ugly wounds, roll (unconscious on the ground), and utter loud lamentation.

Comm The "worms" grow out of the body, the "beetles" come from without, they are different in colour and form, by the "black flies" is meant the black fly-abscess (? *sbran-ma lhin-nag*).

82 Some are burned without interruption in heaps of glowing embers, and even their mouths are filled (there-with), some are cooked in great cauldrons made of (!) iron, like the gourd (? *cun-pen*) of the fruit *Spu-thsugs* (?)

Comm says that the former takes place in *Tāpana*, the latter in *Mahātāpana* (Cf. Manu, XII. 76)

83 The sinner who, hearing of the endless pain of hell that is not interrupted for so long as one can retain his breath, becomes not afraid (and repents, Comm.), he has the character of a diamond (i. e., is truly impassible, since the pains of hell will begin immediately after his death, Comm.).

84. But those who, seeing a picture of hell, hearing (of hell), remembering (it), reading (about it), or making images (of it), generate fear (of it), they certainly will experience immense rewards (*vyākā*).

(S. Divyāv, p. 300 ff. on a picture of the hells (and the rest of the world) and its purpose. Such a picture is to be found, for instance, in Georgi, Alphab. Tibet.)

Comm. "Remember," viz., the pains they endured in their former births in hell

85 As among all blisses the bliss of the cessation of desire (*ie*, complete liberation, Comm.) is the highest, thus among all pains the pain of the hell *Arici* is the most unsupportable

86 The pain of him who, in this (world), is, during an (entire) day vehemently stung with three hundred spears, cannot be compared even to the smallest pain of hell.

87. This intolerable pain of hell does not end, even if you have endured it for a hundred *loti*'s of years, as long as the (fruits of) your sins are not exhausted, so long you will not get rid of your life (in hell).

88 Therefore exert yourself with energy that there may not by any means be as much as an atom of the seed of this sin-fruit, (produced) by evil action, speech, or thought.

89 Also in the condition of *brute* (you will suffer) killing, binding, striking, and various other pains, and (the brutes), having abandoned pacifying virtue (?), will eat up one another without pity.

Comm explains *zhi(-var) hgyur(-ra)*, what I translate "pacifying," by *nes-par hbyed-par cha-dan mthun-pa*, the same words that explain "contemplation" v. 52, and "highest wisdom" v. 53 (one of the three *Çikshās*), and says that *Nurāna* is attained thereby, and that by want of this virtue the brutes are so stupid (as to devour each other).

90 Some (brutes) are killed on account of (then) pearls, wool, bones, blood, flesh or hide, others forced into the service (of man) by kicks or blows of hand, whip or iron hook.

Comm For his "bones" (tusks) the elephant, for instance, is killed, for it's "flesh," game, etc., for its hide, the leopard, etc. With "kicks" the horse is driven; with the "hand" the buffalo, with a "whip" the ass, with an "iron hook," the elephant

91. Among the *Preta*'s also you must endure the uninterrupted (because never quenched, Comm) pain born from the stings of desire, and the quite intolerable (pain) arising from hunger and thirst, heat and frost, weariness and fear.

Comm Then "weariness" comes from their continually running after food (and never reaching it), "fear," from seeing the beings (tormenters armed) with swords, pestles, and leashes

92 Some, having a mouth small as the eye of a needle, and a belly large as a mountain, are tortured by hunger, as they are not able to eat however little of the nasty excrements put before them (Cf Pañcagatī, transl. Peer, *Mus Gum*, v 521)

93 Some, having nothing left but skin and bones, are dried up like the naked top of a *Tālu*-tree, other, during the night, have a flaming mouth, and devour as food hot sand that falls into it

Comm remarks that the "dry" Pieta's are called *Asu'a's* "Scorching sand" in *Manu*, xii 76

94. But some common people, not finding matter (pus), excrements, blood, or other impurities strike each other in the face, when goitres will arise on their necks, on whose ripe matter they feed

Comm "Common people" (Mob), because they have no merits (*i e*, even less than their companions)

95 For the Pieta's, in summer the moon herself is hot, in winter the sun himself is cold, the trees (in their region) are fruitless, and the rivers dry up, as soon as they look upon them

Comm By then want of merit the boughs of the trees are burned as by fire, and lose fruits and leaves. The pleasant and cool rivers dry up (as if) burned by the poison of their eyes (*mg gdug-par dug-gis bsrengs-pu*). Some of them are filled (instead of food) with fire and live coal, some are thrust into rivers of matter, filled with different kinds of worms, some are filled with excrements and urine. (Cf Peer, "Études Bouddhiques," 299)

96 Without interruption this pain continues for those who have not abandoned sinful actions and have not reined in their body, some (of them) will not die (in this place of torment) in five thousand, some in ten thousand years.

97. The reason why beings must endure these different

torments as Pretas in one run (i.e., without interruption), the Buddha has declared to be their avarice and mean niggardliness (s. Feer, II p 303 f)

98 In *Heaven* also, though the pleasure to be enjoyed is great, the pain of dying is greater thus thinking, noble (souls) do not wish for the perishable (joys of) heaven. (Cf v 69 ff)

99 The colour of the body becoming ugly, want of pleasure in (their) couches, decaying of flower-wreaths, appearance of dirt on (their) cloths, dust, that had not been before, arising from (their) body,

100 These are the five prognostics announcing death in heaven, that appear to the gods who dwell in the land of gods, similar to the signs that announce death to the men on earth. (Cf Divyāv ch xiv beg Prof Windisch points out to me the similar passage in Itivuttakam, Sutt 83)

101 Those (now) who die off from the worlds of gods, if they have not any rest of (fruit of) virtue left, thence must irrevocably take their dwelling, according to their merit, among the Brutes, the Pietas, or in Hell

As god you cannot gain any merit (v 64). But the *Sarvāstivādin's* taught the reverse, s. Rockhill, "Life of the Buddha," p 191, better than Was 247, cf. Feer, II p. 276 ff.

102 Among the *Asura's* also, who, from their (spiteful) nature, hate (envy?) the splendour of the gods, there is much mental pain, and, though they have an intellect, from the inherent darkness of their state (*gati*) they are not able to see the truth

Comm They have an intellect (sufficient) to know the difference between virtue and vice, but, unable to stick to virtue in this state, they fall back to vice "Darkness" because, in the state of *Asura*, you are obliged to think continuously on vice, but in the state as god, thoughts and (power of) execution incline to virtue, there is a great difference between the states of god and *Asura* or any other (lower). On the pains in the state of *man* he does

not enlarge here, because he alluded to this before in the words O Noble one, etc (v 65), and because this (state) has been, before this, blamed (*i e*, described as undesirable) by different men (*śaṅkṣāṇaṃ mīṇaṃ paṇḍita-masamaṇya-phyaṃ*)

103 Since the orb is thus (constituted), that the birth as god, man, infernal being, brute, or Preta is (likewise) bad, understand (then) that birth (itself) is a receptacle of much harm.

104 If a fire were to seize your head or your dress, you would extinguish and subdue it (by all means), even thus endeavour to annihilate desire, for there is no other higher necessity (duty) than this

105 By morality, knowledge, and contemplation, attain the spotless dignity of the quieting and the subduing Nirvāṇa, not subject to age, death, or decay, devoid of earth, water, fire, wind, sun, and moon

Comm. Nirvāṇa is twofold with, and without, a rest of the Skandha's, the first "quiets" all pain, the second "subdues" the senses (Cf. Childers 267 b Oldenberg, Buddha, p. 432 (transl. p. 427) ff.), the three Śikṣhās, s.v. 53, also Udānav. vi. 11)

106 Recollection, investigation, energy, joy, calm, contemplation, equanimity, these seven members of knowledge are the rallying-points of the virtues whereby one reaches Nirvāṇa (The seven *bodhipaṅkṣā* s. v. Dhamm. 49, cf. Dhammasaṅgani 1355)

107. Where there is no wisdom (*prajñā*), there is also no contemplation (*dhyāna*), where there is no contemplation, there is also no wisdom, but know that for him who possesses these two, the sea of existence is like a grove (? *gnag-ījes*, perhaps *nags*).

Comm. Remarks on *gnag-ījes*: "because it (the sea of ex.) is easily traversed by him," so we might correct, perhaps, *gnag-rdsis*, and translate. "the sea of ex. is for him as for a lord of cattle (shepherd, who has the means to ride)," so is a meadow. (Cf. Udānav. xxiii. 28.)

108 On the fourteen Undeclared worlds, which the

Friend of the sun has explained you must not (even) think, for by this (i.e., in so doing) you cannot keep your mind quiet

Comm Enumerates the fourteen *Aryākṛtavarastūni* (in the text was *loka*, s. Dharm 137), and continues These categories (*vastu*) are called undeclared, because they must not be declared, if anybody asks, they are questions to be put aside (‘*abhipreṣita*’)

109 The Muni has declared that from Ignorance always springs the Conformations (in the text *las*, “work”), thence Consciousness, thence Name and Form, thence the Six Organs of sense, thence Contact,

110 From Contact springs Sensation, from the ground of Sensation Thrust will arise, from Thrust the Clinging (to existence) will be born, thence Being, and from Being comes Birth,

111 And if Birth is (put) there arise Misery, Illness, Age, the pangs of desire, Death, Fear, and many other evils, but if Birth is stopped, all these are stopped (at the same time)

Comm First gives the list of the *Nidāna*’s, as it is to be found in Dharm 42, and also in Pāli s. Dhammasangani 1336 (including the appendix *ṣoka*) Then follows a lengthy exposition of the single items, and the series as a whole (two leaves), wherefrom only the most important part is given here “Ignorance” is the not-knowing the truth, and not acknowledging the highest aim (*paramārtha*) In an ignorant fool arise, in consequence of (his) not knowing virtue, vice, and in consequence of his not knowing the constant (*āneṇṇa*, *āneñja* s. Childers), the *Conformations* These are divided into (conform) of body, speech, mind, here (in our verse) they are meant by Action (*las* = *karman*), because this also is divided in the same three parts (cf. Child 454 b Oldenberg 247 (transl. 241) ff.). By forming (lit. conforming) thoughts on the roots of these actions, *Consciousness* arises This is sixfold (i.e., the conception of the six senses, v. 24; s. Was. p. 237 N).

Name and Form is the condition of the (embryo)

Arrived in the womb as *Kalalam*, etc (s. Was. p. 236), which not yet has any sensation, etc, and (on the other side) the (child) come out, that has assumed a body (*nygur byas-pa*). The embryo in its four states is "Name," because it leads to existence (*bhava*), and falls into the senses (? *yul-la hgro-ra*) the emerged and embodied (human being) is "Form," because the (feeling) produced by cold, etc, arises (in it, ? *gran-ra la sogs-pa hgyur-ra bskyed-par phyr*) (Cf Child 258 a, Oldenberg, p. 232 (transl. 227) ff) . . . "Thrust" is the wish not to lose agreeable sensations, to get rid of unagreeable ones, and not to keep nor to lose those which are neither agreeable nor disagreeable (s. Dharm. 27), again it ("thrust") is, in the Sūtra, declared to be three-fold, according to its direction to the reign of pleasure, of form, or of the formless (s. Child s.v. *tanhā*). The "Clinging" is the violent desire (*hdun-pa lolo l-ān*) of lust (*kāma*), etc (s. Child s.v. *upādānam* and cf v. 51, Oldenberg, p. 239 N 1) . . . When the seed of Conformations is well watered with (the water of) Thrust and Clinging, the fruit of Being is produced (cf v. 50). It is threefold like Thrust (the Being) of pleasure, etc (s. Child s.v. *bhava*). But here chiefly the past existence is understood. When any one is born at the end of (this) existence, he is subject, one after the other, to (the states) "Name and Form" to "Sensation" . . . The whole series is divided into three parts. "Ignorance" and "Conformations" are (i.e., refer to) the past birth, "Consciousness" to "Being," the present, "Birth" and "Age and Death," the future (one) . . .

112 This concatenation of causes is made clear (to us) by the Jina's word, and deep (in meaning), who perfectly understands this, he perfectly understands the teaching of the Buddha.

113 Right views, living, energy, recollection, meditation speech, action, thoughts these eight parts of the way practise in order to reach quiet (S. Dharmas. 50. Dhammasaṅgani 297 ff. and 89 ff.).

114. Birth is Suffering, Thirst is the great cause which all this springs, the prevention of this (thirst) liberation, the path to attain this is that (above described) Noble eightfold path (S Dharm 21)

115. Therefore always exert yourself in order to understand the four truths, for even laymen (*grhastha*) who live in kingly estate will, by understanding (these truths), ford over the sea of sin (*kleṣa*)

116 Those that fulfil the law do not drop from the sky, nor do they rise, like a ripe crop, from the bosom of the earth, but, when you have abandoned (the state of) layman, dependent on former sin,

117 Then it is not necessary to tell you in many (words) that you need not fear, as there is a useful counsel of this meaning Subdue your mind, for Bhagavat has declared that the mind is the root of (all our) conditions (*dharma*)

Comm says the meaning is that, if your mind is all pure, you will be quite happy, but if troubled, quite unhappy (Cf Dharmṣ 1, Udānav, xxxi 23 f—M M's translation is, as appears, justified by our comm).

118 To satisfy all these counsels (I have) given to thee in these words (*ve*, in this letter) would be difficult even for a Bhikṣu (who has given up domestic life, how much more for a layman, *grhastha*, Comm), therefore keep to the virtue thou art able to fulfil, and make (the best) use of your lifetime

119 When, always rejoicing at every virtue of every one, thou performest thyself the three kinds of good actions (*viz*, in thought, word, deed), then perfectly consecrated to attain Buddhahip, *thou wilt*, through this accumulation of merit,

120 Having become, during innumerable births, *Yoga*-lord of all the worlds of gods and men, (as) the noble *Avalokiteśvara*, taking care of miserable mankind,

121 Freeing (them) after (their) birth, from illness, age, lust, and envy, *become*, in the Buddha-field, like the Bhagavat *Amatābha*, lord of the world, with immeasurable lifetime

Amitābha is also sometimes called *Amitayū*.

122 Having spread in the land of gods, in the sky (*Antariksha*, Comm), and on earth the great spotless fame arising from Wisdom, Morality, and Liberality, and having perfectly quieted, (as) man on earth, and (as) God in heaven, the pleasure in the enjoyment of beautiful maidens,

123 And having obtained the power of a *Jina*, that quiets fear, birth and death of all the living beings afflicted with pain, thou wilt obtain the dignity (of *Nirvana* without a rest, Comm), that surpasses the world, blotting out even the name (thereof), without fear and hunger, and not subject to death

The friendly epistle, sent by the Master (*acārya*), the Noble *Nāgārjuna* (*Klu-sgrub*) to his friend King Udayana (*Bde-spyod*) is finished

Translated, corrected, and put in order by the Indian Pandit (*mikhan-po*) *Sarvaśūdra*, and the great translator Bande *Dpal-rtsegs*

Anāgata-vam̐sa

EDITED BY

PROFESSOR J. MINAYEFF,

OF ST PETERSBURG

This edition is made from the following MSS —

1 **A.** Copy made at Mandalay in 1886 of a MS belonging to Mine Kine Myo jah Ah twin woon. It is in the Burmese character, leaves ka-ke, 10 lines on a page. At the end of the MS is the following colophon

mantalācalam nissāya yo māpeti mahāpuṇam
indālayam hasantam 'va jambudīpassa sikharam
dhammañ carā tato laññā dhīmatādiccavamsajā
ਸੁੰਮਾਯੇਨਾ ਲਧਧਾਬਾਮ ਧਾਮਮਾਕਯੋਸੁ 'ਤਿ ਲਾਙਜਾਨਾਮ
sūmāyena laddhabbam dhammakyosū 'ti lañjanam
kavisīhena saddoghamahāvīpīnacāinā
pamutthenānulekhānam vīlekhādelamissako
yo 'nāgatabuddhavamso so mayā tena sādhunā
yathā mūlam tathā katvā mahussāhena sodhito
tenānelakāyavaco so 'ham homi bhavē bhavē ti.

Besides this MS the editor has availed himself of—

II **B.** A MS on paper, 24 pages, marked by the letters (k—b). It is a copy from the MS in the Library of Mg Hpo Hmyin at Rangoon. This recension is a mixed one, in prose and in verse. It begins—

namo tassa bhagavato etc
evam me sutam ekam samayam bhagavā kapilavatthusa-
smim viharatī nigrodhāṇāme rohaniyā nāma nadiyā tīre.
atha kho āyasmā sāṃputto anāgatajñanam (*sic*) ārabbhā
bhagavantam pucchī

thumānantariko (sic) vīro buddho kṇḍi-ako (sic) bhaye
 vitthāren' eva tam sotum iechāmacikkha cakkhuma
 therassa vacanam sutvā bhagavā etad abhavi
 vakkhāmi te sāriputta sunohi vacanam mama
 masmim' bhaddh' 'ijj' tayo asisum navaka
 kakusandho konāgamano kassapo capi navako
 aham etarahi sambuddho metteyyo capi hessati
 idh' eva bhaddake kappe asampāte vassakotiv'e
 metteyyo nāma nāmena sambuddho dvipaduttamo

Then follows a history of the previous existence of Metteyyo, with the three Buddhas, *Sumitto*, *Metteyyo*, and *Muhutto*, during twenty-seven Buddhas, and finally at the time of the Buddha gotama, when he was born as son of Ajita-ṭaṭṭu, prince of Ajita (pp. ka—ca). On page ca begins the future history of Metteyya with a quotation of the recension compiled in verse. Then follows the description of the gradual declension of the holy religion

katham bhavissati mama 'ecayena patipatti pañca
 antaradhānāni bhavissantī. katham pañca anta-
 dhānāni

adhigama-antaradhānam patipatti-antaradhānam. pari-
 vatti-antaradhānam linga-antaradhānam dhatu-antar-
 dhānam' ti imāni pañca antaradhaṇam bhavissantī.

tattha adhigamo 'ti bhagavato parimubbuto vassasa-
 hassam eva bhikkhū paṇa-sambhutam nibbattetum sakkhiss-
 santi. gacchante gacchante kāle anagimāno ca s'kaḍḍhā-
 mino ca sotāpannā cā 'ti ime mama savaka santi. tesu
 adhigama-antarāhito nāma na bhavissati. pacchimakassa
 sotāpannassa jīvitaḍḍhacera adhigamo antarahito bhavis-
 sati

te nāni pañca antaradhānāni nāma.

patipatti-antaradhānam nāma 'ti bhagavato parimubbuto vassasa-
 phalāni nibbattetum asakkonto catupārisuddhisīlamattam
 p. iakkhissanti gacchantegacchantekak pārajikamattam eva
 iakkhissanti cattāri pū'pi ānākaṇṭhāni bhikkhūnam
 sate pi sahasse pi dhāraṃāne patipatti antaradhānam nāma
 na bhavissati pacchimakassa bhikkhuno silabbhedena jīvitaḍḍhacera

khayena vā patipatti antarahitā bhavissati idam sāṃputta
patipatti-antaradhānam nāma

pariyatti-antaradhānam nāma tepitake buddhavacane
sāttakathā pāli yāva tiṭṭhati tāva pariyatti antarahitam
nāma na bhavissati gacchante gacchante kāle akulino (sic)
iājāno adhammikā bhavissanti amaccādayo adhammikā
bhavissanti tato ca adhammikā
bhavissanti etesam adhammikatāya devo sammā na
vassati tato sassāni na sammā sampajjissanti tesu
asampajjantesu paccayaḍāyakā bhikkhusaṃghassa paccaye
dātum na sakkhissanti bhikkhū paccaye alabhantā
antevāsikānam saṃgaham na karissanti gacchante
gacchante kāle parivatti parihāyissati tasmim parihīne
pathamam eva mahāpakāṣaṇam parihāyissati tasmim
parihīne yamakam kathā-vatthupuggalapaññatti dhātukathā
vibhango dhammasaṃgānī pi abhidhammapitake parihīne
suttantapitakam parihāyissati sattante parihīne patha-
mam anguttarānikāyo parihāyissati anguttarānikāye
parihīne samyuttānikāyo majjhimanikāyo dīghanikāyo
khuddānikāyo parihāyissati vinayapitakena saddhim
jātakam eva dhārayissanti vinayapitakam pana lajjino
vā dhārayissanti gacchante gacchante kāle jātakam pi
dhārayitum asakkonto pathamam vessantarajātakam pari-
hāyissati vessantarajātake parihīne-pa-apaṇṇakajātakam
pi jātake parihīne vinayapitakam eva dhā-
rayissati gacchante gacchante kāle parihāyissati
parihāyissati yāva manussesu catuppādikam gātham pavat-
tissati tāva pariyattiantaradhānam na bhavissati yadā
pasanno iājā hatthikhandhe suvannacankotake sahas-
sathavikam thapāpetvā buddhehi kathitam gātham yo jānāti
so imam sahasakahāpanam hatthināgena saddhim ganhatū
ti nagare yāva dutiyam pi tatiyam pi bheṃ carāpetva
alabhivā sahasasathavikam
puna iājakulam pavesessati tadā pariyatti-antaradhānam
nāma bhavissati.

idam sāṃputta pariyatti-antaradhānam nāma

gacchante gacchante kāle pacchimakā bhikkhū cīvaraga-
hanam pattaponam niganthasāmaṇyo viya lābupattam

gaheṭvā bhikkhāya pattam katvā agacchābhūva hatthena va-
sikkāya vā olambitvā vicaṇissanti. gacchante gacchā-
kāle ko iminā kāsāvena attho 'ti khuddakakāsāvakkhandam
chinditvā givāya vā kanne vā kesesu vā aliyapento puttā
dānam bharanto kasivāṇyādayo katva jivitaṃ kappento
vicaṇissati tadā dakkhiṃsaṃgham uddissa cetaso pi
dānam dassati tada dānassa phalam e-samkhe-
va labhissatīti vadāmi gacchante gacchānti kāle kim iminā
amhākaṃ 'ti kāsāvakkhandam chaddetvā anāme migapak-
khino vihedessanti (sic)

etasmim kāle lingam antaṛadhitam nama bhavissati.
idam sārupputta linga-antaṛadhiṇam nama

tato sammāsambuddhiassa sasane pañca vassasahass-
sakkārasammānam alabhamana dhatuyo sakkāra sammānam
labhamānatthānam gacchissanti gacchante gacchānti kāle
sabbatthānesu sakkārasammānam na bhavissati. sasa-
nassa okkantakāle nāgabhavanato pi devalokato pi brah-
malokato pi sabbatthānato agantvā sabbadhatuyo mahā-
bodhimandale yeva sammupatitvā buddhanupama katva
desissanti tam thānam manussabhūto gito nama natthi
dasasahassacakkavāladevatayo sabbe sammupatitvā sabbe
devā dhammam sutvā anekasahassam dhammam labhis-
santi ambho devatāyo aṇṇa sattame divase amhākaṃ
dasabalo paṇṇambāyissatīti ugghāṇissanti mayam ito pat-
thāya andhakāiā bhavissantīti(?) iḍhissanti atha dhatuyo
tjoḍhātu(m) samutthāya tam samam asesato jhāyissanti
idam sārupputta dhātu-antaṛadhiṇam nama

Immediately after this there follows an account of the
destruction of the *Kappa*. The verse recension does not run
on continuously in this compilation. The verses are inter-
rupted by prose insertion, e.g., on page *na* there is inserted
the ancient history of *Metteyya*; on page *tha* there is a
description of the capital of King Sankha. Further on page
da there is described the attainment of *pāramitā*, the con-
ception and birth of *Metteyya*, his palaces, his life there,
his departure from home, and his death. On page *na* is

depicted the sacred tree and the body of the future teacher
This recension ends thus

f *ba tam pana metteyyam bhagavantam ke na passissanti
ke passissanti*

kappattho devadatto 'ti vuttattā samghabhedako sesā
pañcānantariyakammam katvā avicimhi nibbattā niyata-
micchādittikā ariyupavādakā na passissanti nigantakā
ca samghassa kappiyavattubhedakā na passissanti avasesā
sattā dinnadānariyakkhitasilā upavasuposathā pūṇṭabrah-
macariyā cetiyabodhipatitthāpakā ānāmaṇopakā vanari-
pakā setukāriakā susajjitaṇṇaggaṇi patitthitasilā ca khaṇi-
ta-udapānā passissanti bhagavato bhāvam patthetvā
antamaso mutthimālaṇi ca ekapadīpaṇi ca ālopamattaṇi ca
dinnā aññatariyapūñṇakammānumoditā passissanti pag-
galutabuddhasāsanā dhammakathikānam dhammamān-
ḍapam dhammāsānam sajjitvā bijanīm upatthāpetvā dussa-
vitānamālādhūpadīpā pūjetvā sakkaṇṇam sakkaṇṇam dham-
masāvanapavattāpakā passissanti vessantarajātakasāvanā
passissanti tath'eva amisaḍḍhi samghassa katapūjā passis-
santi mātāpitu-ṇṇa-ḍaḍḍhi-ṇṇa-kule 'ti 'ti 'ti 'ti 'ti 'ti 'ti 'ti 'ti 'ti
katā passissanti salākapakkhika-ṇṇa-uposathabhaddadinnā
dasapūñṇakariyavattukāriakā passissanti metteyyassa
bhagavato dhammam sutvā ariyabhūmim pāpunissanti

amhākam bhagavato santike byākāraṇabuddham dassento
sattā āha

metteyyo uttamo iāmo pasenadī kosalo 'bhūbhū
dīghasonī ca samkacco subho todeyyabrahmano
nālāgiriṇipalaleyyo bodhisattā ime dasa
anukkamena sambodhim pāpunissanti 'nāgate 'ti

metteyyasuttam nitthitam

III C.—The MS was copied (at Shwe-Downg) at Piome
in Burmese characters, leaves *lhu-no*, nine lines on a page.
The title is given at the end—

nitthitā samantabbhaddikā nāma sūvatthasūti anāgatam (!)
'buddhasa (!) vannanā 'ti appatto yāva nibbānam samsāra-
vatta-annave | supaññādigu(no)peto bhaveyyam uttame kule ||

The name of the author of this commentary is not stated but page 1 we read

namo tassa bhagavato, etc
jīṇavamsavidum buddham asamañ ñeyyāpāṇagum
vanditvā amalam dhammam saṃghaṃ ca guṇālanukātam

bahasuto kavi ñāṇi yo mahābodhinānako
thero silena sampanno tenāham abhivācito
anāgatam caṃam (*ca yam* ?) vamsam desesi mumpam-
gavo

The author, without stating his name, indicates the person who had asked him to write the work. But the text commented on by him, according to his words, is the work of Buddha himself. Or *p* *lham* following words occur.

ayam pana kena desito kattha desito kadā
desito kassa pucchā kam ārabha desito 'ti
tati' idam visajjanam. kena desito 'ti sabbaññūbuddhena.
kattha desito 'ti kapilavatthunagare kadā desito 'ti buddha-
vamsassāvasane kassa pucchā 'ti dhamma-samapattina.
kam ārabha desito 'ti mahāpajāpatiyā gotamīvā bhagavato
upanāḍadussayuggesu ekadussapattiggāhakam ajitatttheram
ārabha desito

This work of an unknown author is a commentary of the recension **B**. In *gandhavamsa*¹ the author of *Anātagata-vamsa* is called Kassapa, he was a native of India. A commentary of his work was made by Upatisso, a native of Ceylon. A few extracts of this MS. are subjoined in the notes of the published text. On leaf *ñu* is the following addition, but very much damaged

kalavāsivihāramhi nāḍi arukkhupasobhite kelā (*sa* ?) kuta-
kappehi pāsādehi alamkate sīlāgunasampannavat-saṃgha-

¹ See my book "Buddhism," vol. 1 pp. 248, 253, 254, 259, and below, pp. 61, 66, 64, 72

nisevite nānāsakunasaghutthe bodhicetiyaṃbhūsite dvāa-
 kotthakapākāmaḷakehi tahi (!) nānāsoṇapantīhi
 samkinne iāmaneyako (!) kāṇite vātusenena (?) iaññā
 lankārasāminā (!) tattha dāḷḷhi, ḷḷhi, ḷḷhi. pāde cullake
 mayā nivāsantena tam katvā yam pattam kusalam bahu
 tena pappotu lokaggadesentam anutam padam sanāāma'?)
 loko yam khemam nīccam dhūvam sukham nānupaddava-
 samkinne loko yam anupaddavam gatā yathā tathā nīttam
 saṃvāsaṃ pānīnam

pārentu bhūmipā satte dhammena kasinam tahi
 kālam katvāna vasantu (!) vassam vassavalāhaka
 tīttantena sammāsambuddhena desitam āmantadā
 yāvatāsamkhātā loko tīttatu tāva ayaṇ 'ti — nīttitā
 samantabuddhikā nāma sāratthasūti anāgatam (!) buddha-
 sa (!) vānnanā 'ti

appatto yāva nibbānam samsāravatta-annave
 supaññādīgū(?) peto bhavēyyam uttame kule

IV **D** — Copy of a MS in the same Library [Shwe-
 Downg] at Piome This is quite a different work from those
 already described

The title is as follows — itī dasānam buddhānam dasa
 uddesā dhammasenāpatinā yācītena satthāiā desitā sabba-
 pakāreṇa samattā ti It is a history of the ten Future
 Buddhas It is a MS on palm-leaves (ka-kho), written in
 Burmese characters, 9 lines on a page, and begins thus

namo tassa bhagavato etc
 ekam samayam bhagavā sāvattīhiyam upanissāya pup-
 phāāme visākhāya kaṇṭhe migāimātupāsāde viharanto
 ajitattheriam ārabha pucchantassa sāṃputtattherassa anā-
 gate dasabodhisattupattim ārabha kathesi.

To each of the Future Buddhas there is devoted a special
 chapter —

1 f lu veiso metteyyasammāsambuddhassa uddeso
 pathamo

- 2 f *lū* verso iāma° ud° dutiyo nitthito.
 3 f *har* recto dhammaiājā° ud° tatiyo
 4 f *ho* verso dhammasāmi° ud° catuttho
 5 f *kam* recto nāradabuddhuddeso pañcama
 6 f *lāh* verso ramsimunibuddhuddeso chaattho nitthito
 7 f *lha* recto devātidevassa sammāsambuddhass' ud°
 sattamo
 8 f *hlā* recto naraśimbassa sammāsambuddhass' ud°
 atthamo
 9 f *khu* recto tissasso bhagavat' ud° navamo
 10 f *khe* recto samasāgalabuddhe s' uddeso dasamo
 nitthito

For the purposes of publication, this work is only of second-rate value

An incomplete copy of the same work is in the *Bibliothèque Nationale* at Paris. The MS is written in Kambojan characters (*ka-lho*), 3 lines on a page. The title is given on page *lho* verso dasabodhisattuddeso nitthito Anagata-vamso nitthito. It begins thus f *ha*, Satthā s' catthi an-
 upanissāya pupphārāme visākhāya kūāpitaya vasanto
 ajitatheiam āabbha anāgate dasabodhisattam appannam
 desesi.

Anāgata-vamsa

namo tassa bhagavato arihato sammāsambuddhassa

sāriputto mahāpaṇṇo upatisso vināyako	
dhammasenāpati dhuo upetvā ¹ lokanāyakaṃ	1
anāgatam jin' ² āabbha āpucchī kankham attano	
tiy'h' ānantariko dhūo ³ buddho kīdisako bhava	2
vitthāien' eva 'ham ⁴ sotum icchām' ācikkha cakkhumā	
therassa vacanam sutvā bhagavā etad abhavi	3
anappakam puññaiāsīm ajitassa mahāyasam	
na sakkā sabbaso vattum ⁵ vitthāien' eva kassaci	
ekadesena vakkhāmi sāriputta sunohi me	4
imasmim bhaddake kappe asamjāte ⁶ vassakotiye	
metteyyo nāma nāmena sambuddho dvipaduttamo ~	5
mahāpuṇṇo mahāpaṇṇo mahāñāṇī mahāyaso	
mahabbalo mahāthāmo uppajjissati cakkhumā	6
mahāgati satī e eva dhītumā bāhusaccavā	
samkhāto sabbadhammānam nāto dittho suphassito ⁷	
pariyogālho paṭimatttho uppajjissati so jino †	7

¹ B upagantvā

² B anāgataja°

³ B thumākantariko dhūo—C vūo

⁴ B tam

⁵ B kātum—C sotum

⁶ C ajāte

⁷ C —A suphussito.

¹ ⁵ ASAMJĀTE VASSAKOTIYE 'tisamvacchakotiye anuppanne asampatte anāgate 'ti atttho atha vā anekavassakotiyo atikkamitvā metteyyo bhagavā 'ti atttho imassa bud-
dhuppādassa antaī adhānena anāgate vassakotiye uppajjissa-
titi vuttam hoti anekasatasahassakotivassāni atikkamitvā
'va asamjāte anāgate uppajjatīti atttho.

† / . . sabbadhammesu hutvā apatīhatam (?) pavattama-
nā nānāvaiānāñānasamkhātā nānagati mahantā etassā 'ti

unnatam ¹ mukhaphullañ ca angadāmanī mekhalā	
puññakammābhiniḃbattā kappayukkhesu lambaie	25
aññe ca nānavividhā ² sabbābhaṇanabhūsanā ³	
puññakammābhiniḃbattā kappayukkhesu lambaie	26
āopitam sayamjātam puññakammena jantūnam	
akanam ⁴ athusam ⁵ suddham ⁶ andham ⁷ tandulaphalam	
akatthapākīmam sālim paṇibhuñjanti manusa ⁸	27
dve sakatasahassāni dve sakatasatāni ⁹ ca	
sakate ¹⁰ sattati c' eva a m b a n a m solasam ¹¹ bhavē ¹²	28
atho pi dve ca t u m b ā n i ¹³ tandulāni payuccaie	
ekabiḃe samuppannā puññakammena jantūnam	29
ye ketumatiyā vihaṇanti saṅkhassa vijite nara	
tadā pi te bhavissanti g u n i ¹⁴ kāyū a d h a n n o ¹⁵	30
sampunnamanasamkappā ¹⁶ sumukhā ¹⁷ tthūlakundala	
hiraṇḍanāni a g ā k ā k u t t a m a d h ā n n o ¹⁸	31
b a h u t a v i t t ā ¹⁹ d h a n n o ²⁰	
accantasukhitā mecam kāyacetasiḃeṇa ca ²¹	32

¹ B ukkallam

² B A ovidha

³ B sayāṇanavibhūsitā

⁴ C akalām.

⁵ B oṣṣā — C akatahi kimāsālī paṇibhuñjissanti ma-

nussā ⁶ C sakasatāni

⁷ B C oṭam dve.

⁸ C aḍḍa pi

⁹ B tumpāni — C tumappāna

¹⁰ B kum — C' gumī

¹¹ B sampannao

¹² B sumuda mala^o

¹³ B kāsiyuttā padhānno — C oṭu tthama^o.

¹⁴ B bahavā — C bahupavī^o — A bahū^o

¹⁵ B oyo — C oyo

¹⁶ B viṇātāsabbabodhano.

¹⁷ B C te

* ²⁸ AKANAM 'ti akundakam . . . AKATTHAPAKIMAM 'ti nan-
galādīhi akatthena akasitena paccatitī pāko tena nibbatto
pakimo tam akatthapākīmam akatthen 'eva utthahitvā
pacchā na sakasantitī attho

† ³⁰ GUNĪTĪ SURAMMAKAVACAKAṆCUKAJĀLĪM . . .

‡ ³² BAHUTAVITTĪ 'ti vittam c' uccatī tutitī tam janetīti
vittam iatanam bahutam vittam etesan 'ti bahutavitta

dasayojanasahassāni jambūdīpo bhavissati	
akantako agahano samoharita saddalo	33
tayo rogā bhavissanti icchā-anasanam ¹ jaiā	
pañcavassasatitthīnam ² vivāhā ca bhavissanti	34
amuggā sakhiḷā ³ nīccam avivādā bhavissare ⁴	
sampannā phalapupphēhi latā gumbavanā ⁵ dumā	35
caturangulā tinajātī ⁶ mudukā tūlasannibhā	
nātisītā nāccunhā ⁷ ca samavassā mandamālūtā ⁸	36
sabbadā utusampannā anūnā talākā nadī	
tahim tahim bhūmibhāge akharā suddhavālukā	
kalāyamuggamattīyo vikinnā muttasādisā	37
alamkatuyyānam iva iamanīyo ⁹ bhavissati	
gāmanigamā ākinnā accāsanne tahim tahim	38
nalaveluvanam ¹⁰ iva biahā kukkutasampatī ¹¹	
avīcī mahāññe va phutthā ¹² manussehi bhavissare	39
pagālā nānānīhi sampunnā phutabhedanā	
iddhā phitā ca khemā ca anītanupaddavā ¹³	40
sadā ¹⁴ iatī sadā ¹⁴ khiddā ekantasukhasamappitā ¹⁵	
nakkhatte vicarissanti tutthahatthā pamoditā	41

¹ B icchā ca asanam — C icchā dānasana

² B otthīhi — C osattī tthīnam āvāho vā

³ B sukhītā + B otī ⁵ B gumpā vanā

⁶ C nīnajātī ⁷ B C nātī-unhā

⁸ C mannavālukā ⁹ B oyā

¹⁰ B nilānalavanam viya — C yeva ¹¹ B otā

¹² C putthā ¹³ B anītima°

¹⁴ C saddā ¹⁵ B °sukhamappī°.

bahuttavittā bahutaratanavanto 'ti attho . . VINĀTĀLAP-
PABODHANĀ 'ti vināsaddena ca vamsatālahatthatālasaddena
ca bodhayantīti vinātālappabodhanā etena tattha iattidivani
nnantānam pa' (vi) ttā dīpitā

* 39 AVĪCĪ MAÑÑE VA PUTA (sic) MANUSSEHI BHAVISSARE 'ti
avīcī mahāññayo viya manussehi iantāraputā (!) pūrita
bhavissanti.

bahvannapānā ¹ bahubhakkhā bahumanasasmodakā ālakamandā ² va devānam viśālā rājadhamva ³ kurūnam ⁴ iamanīyo va bhavissati	42
ajito nāma nāmena mettevyo dvīpaduttamo anubyañjanasampanno dvattimsavaralakkhano	43
suvannavanno ⁵ v gataṃ ayo supabhāso jūtmadhāro siimā abhiūpo sudassano	44
mahānubhāvo asamo jāyissati brahmanakule ⁶ mahaddhano ⁷ mahā ca kulamuttamo akkhitto jātivādena jāyissati ⁸ brahmanakule	45
suivaddho vaddhamāno ca siddhattho e'eva candako ajitathāya uppannā pāsādā ratanamava	46
nāriyo ⁹ sabbangasampannā sabbabharanabhiṣita ¹⁰ mahāmajjhimakā ¹¹ eūlā ajitassa paṇḍitika anūnā satasahassā ¹² nāriyo samalamkata	47
candamukhī nana nāri putto so brahmvaddhano iāmissati ratīsampanno modamano mahasukhe ¹³	48
anubhūtā ¹⁴ yasam sabbam nandane vāsavo yatha attha vassasahassāni aśūamhi vāsissati	49
kadā ci ratim atthāya ¹⁵ gaccham ¹⁶ vyāne khitum kāmesv ādinavam dhūro ¹⁷ bodhisattānam ¹⁸ dhammata nimitte caṭṭuro disvā kāmarativināsane ¹⁹	50
jinnā ²⁰ ca vyādhiṇā e'eva matañ ca gatamāvukam ²¹ sukhitaṃ pabbajjam ²² disvā sabbabhūtanukampako	51
	52

- ¹ B annapānā khādaniyā C omits.
² B - - - - - ca —C A viśālā. B gurunam
³ B suvananno⁴ B C.—A brahmane kule.
⁵ B 1' - - - - - —A ohe. B nāri.
⁶ B vibhūsitā⁷ B mahantā majjhimā
⁸ B ośāni.⁹ B okho.
¹⁰ B abhi bhavitvā tam sabbam.¹¹ B. ettāya.
¹² B gaccha¹³ B viro¹⁴ B ettanudha.
¹⁵ B ośano —C nāsane¹⁶ B - - - - -
¹⁷ B ratī itakam¹⁸ B. pabbujitam —C. ojjitam.

* 45 KULAMUTTAMO it kulam uttamam etassā¹ it kulam
uttamo uttamakulasaṃpanno.

yasmim ca divase dhūo ¹ nikkhammam abhinikkhami ²	
nikkhaṇṭṭadivase yeva bodhimandam upēhiti	66
aparījite nisabbandāne ³ bodhipallankamutta m	
pallankena nisīdita bujjhissati mahavaso	67
upetvā ⁴ uyyānavaram phullam nagavanam jmo	
anuttaram dhammacakkam evam so vattayissati	68
dukkham dukkhasanuppadam dukkhasa ca atikkhamam	
ariyatthaṅgikam ⁵ maggam	69
tadā manussā hessanti ⁶ samantā satayojane	
parisā lokanāthassa dhammacakkapavattane	70
tato bhūyo bahu devā upessanti tahiṃ jma ⁷	
nesam mocessati ⁸ tadā bandhanā satasahassakotimam ⁹	71
tadā so saṅkhaīājō ¹⁰ pāsadam ratanamavam	
janapāmokkhasaṅghassa ¹¹ niyaṇṭvā punaparam	72
mahādānam datvāna ¹² kapamiddhikavambhake ¹³	
taramānaiūpo ¹⁴ sambuddham ¹⁵ deviya saṅgam ekato ¹⁶	73
mahāījānubhāvena anantabalavahano	
navutikotisahassesi saddhim jnam upēhiti	74
tadā haṇissati sambuddho dhammabhoṇam varuttamam	
amatam diṭṭham ¹⁷ oṇṭvā ¹⁸ saṅgam	75
īañño anucaī jnatā navatisahassakotyo	
sabbe va te māvassā bhavissanto hi bhikkhuka	76
tato devā ¹⁷ manussā ca upetvā lokanayakam	
arahattavaram āabbha pañham pucchissare jnam	77

¹ B viro² B nikkhamā abhinikkhamam³ B mahātthāne⁴ B C -- A upeto⁵ B oṇam attha⁶ B. oṇṭvā upessanti.⁷ B janam⁸ B mocissati. — (C. moha).⁹ B saṇassako¹⁰ A oṇṭno¹¹ B opamukha¹² B datvāna¹³ B kapana.¹⁴ B. omits.¹⁵ B add samānaiūpam¹⁶ B. agato.¹⁷ C devatā

* ⁶⁷ APARĪJITE 'ti ajite jetumasakkumēyye NISABHANDANE
'ti uttamattthāne

tesam jino byākareyya aśāhattavaśapattiyā asītikotisahassehī tatīyābhīsamayo bhavē	78
1 ¹ 1 ² 1 ³ 1 ⁴ 1 ⁵ 1 ⁶ 1 ⁷ 1 ⁸ 1 ⁹ 1 ¹⁰ 1 ¹¹ 1 ¹² 1 ¹³ 1 ¹⁴ 1 ¹⁵ 1 ¹⁶ 1 ¹⁷ 1 ¹⁸ 1 ¹⁹ 1 ²⁰ kotīsatasahasśānam pathamo hessatī samāgamo	79
vassam vuttnassa bhagavato abhīghutthe pavāiane navutīkotīsahassehī parivāressatī ¹ so jino	80
yadā ca himavantamhī pabbate gandhamādane 1 ¹ 1 ² 1 ³ 1 ⁴ 1 ⁵ 1 ⁶ 1 ⁷ 1 ⁸ 1 ⁹ 1 ¹⁰ 1 ¹¹ 1 ¹² 1 ¹³ 1 ¹⁴ 1 ¹⁵ 1 ¹⁶ 1 ¹⁷ 1 ¹⁸ 1 ¹⁹ 1 ²⁰ asītikotisahassehī santacittēhī tādīhī	81
khīnāsavēhī vimalehī kīḥṣṣatī jhānakīlītam	82
kotīsatasahasśānī cchalabhīññā mahīddhīkā metteyyam lokanātham tam parivāressantī sabbadā	83
1 ¹ 1 ² 1 ³ 1 ⁴ 1 ⁵ 1 ⁶ 1 ⁷ 1 ⁸ 1 ⁹ 1 ¹⁰ 1 ¹¹ 1 ¹² 1 ¹³ 1 ¹⁴ 1 ¹⁵ 1 ¹⁶ 1 ¹⁷ 1 ¹⁸ 1 ¹⁹ 1 ²⁰ bahussutā dhammadharā vīyattā samghasobhanā	84
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tīnno tīnnehī santēhī saddhīm ⁴ santīsamāgato	85
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anukampako kāunīko metteyyo dvīpaduttamo	86
uddharanto bahusatte nibbāpento sadevake gāmaṅgamarājadhānīm carīssatī cārikam jino	87
āharitvā ⁶ dhammabherīm dhammasankhapalāpanam ⁷	
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nadanto sihanadam ¹ va vattento cakkam uttamam	
rasuttamam saccapānam pāyanto naanārīnam	89
hitāya sabbasattānam nāthānātham ⁸ mahājanam	
bodhento bodhaneyyānam carīssatī cārikam jino	90
kassaci - - - nīvesessatī cakkhumā	
kassaci pañcasīlesu kassaci kusale dāsa	91
kassaci dassatī sāmāññam caturo phalamuttame	
kassaci asame dhamme dassatī patīsambhīdā	92
kassaci varasampattī attha dassatī cakkhumā	
kassaci tisso vijjāyo cchalabhīññā pavacchatī	93

¹ C pavāre°. ² C virā pavāre° ³ C paia°

⁴ C dantēhī santo ⁵ C. A °ressatī °nim

⁶ C āharitvā. ⁷ C olāsanam ⁸ C. °thanā°.

tena	ovadissatī so jīno	
tadā vitthārikam hessā ¹	metteyyajinasāsanam	94
bodhaneyyajanam disvā sataśahasso pi yojane		
khanena upagantvāna bodhayissatī so muni		95
mātā brahmavatī nāma subrahmā nāma so pitā		
puṇhito sankharañño metteyyassa tadā bhava		96
asoko brahmadevo ca aggā hessanti sāvakā		
siho nāma upatthako upatthissatī tam jīnam		97
padumā c'eva ² sumanā ca aggā ³ hessanti sāvikā		
sumano c'eva samgho ⁴ ca bhavissant' aggupatthakā		98
yasavatī ca samghā ⁵ ca bhavissant' aggupatthikā		
bodhitassa bhāgavato nāgarukkhlo bhavissatī		99
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supupphitaggā satatam surabhīdevagandhikā		
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vākyam nicchāhessanti ¹⁷ tena gandhena moditā		103
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tassa ¹⁸ tejena pupphānam acinteyyo pavāyatī		104
atthasitī bhava hattho āyāmen' eva so jīno		
uam bhava pannavīsam vikkhambhe tassa satthuno		105
visālanetto ālāyakkhī visuddhanavāno isi		
animmisam divāratīno amuri thūlam manisacakkhunā		106

¹ C A hessam² B omits³ B c'eva.⁴ B saṅkho⁵ B saṅkhā⁶ C. visa hassassa.⁷ B C pave.⁸ B lalitā.⁹ B C opūcho¹⁰ B ora¹¹ B otam¹² B. C. ojanam¹³ B okkanti¹⁴ B. onda.¹⁵ B C otā.¹⁶ B C. sayissanti¹⁷ C yassa.

* 100 MORAHATTHO 'VĀ 'tī morapiṇḍakalāpo viya sobhatīti
sobhatīti

anāvaianam passeyya samantā dvādasayojanam	
pabhā niddhāvati tassa yāvatā pannavisati	107
sophati vijjulatthi va dīpaikkho 'va ¹ so jino	
ratanagghikasamkāso ² bhānumā ³ viya bhāhiti	108
lakḥhanānubyañjanā iamsi dissanti sabbakālīkā	
patanti ⁴ vividhā iamsi anekasatasahassīyo	109
pāduddhāe pāduddhāe suphullā padumaiuhā	
timsabatthā samāpattā anupattā pannavisati	110
kesai visatihatthā kannikā solasam bhave	
suiattā enubhāritā padumā kokasamantare	111
kāmāvacarikā devā nimminissanti agghike ⁵	
nāgañjā ca supannā ca tadā te 'lamkaṇissare	112
attha sovannayā agghī attha rūpimayāni ⁶ ca	
attha manimayā agghī attha pavālamayāni ca	113
anekāratanasamecittā ⁷ dhajamālāvibhūsitā	
lambamānā kilissanti dhajā nekasatā bahū	114
manimuttadāmabhūsitā vitānā somasannibhā ⁸	
paikkhattā kinkarikajālā vatamsakaratānā bahū	115
nānāpupphā vikuṇṇissanti surabhigandhasugandhikā	
vividhā nānācunnāni dībbamānussakāni ca	116
vicittā nānādussāni pañcavannikasobhanā	
abhipasannā buddhasmim kilissanti samantato	117
tattā sahassamubbedhā dassaneyyā manoramā	
¹ asambādā susamthitā	118
sobhamānā padissanti visālā sabbato pabhā	
tesam majjhagato buddho bhikkhusamghapurekkhato ⁹	119
brahmā va pārisajjānam indo 'va vimānantāe	
gacchanti buddhe gacchante tittamānamhi thassare	120
nissinne sayite cāpi ¹⁰ sattharā saha pānisse	
catu-riyāpathe niccam dhārayissanti sabbadā	121
etā c'āññā ca pūjāyo dībbamānussakā pi ca	
vividhāni pātihīrāni ¹¹ hessanti sabbakālīkā	122

¹ C ve ² C °ggi° ³ C bhāsumā.

⁴ C bhavanti ⁵ C. agghike ⁶ C

⁷ C °cittā ⁸ C momasanthitā ⁹ C puiakkhito

¹⁰ C vāpi saha pānimise —A sata°

¹¹ C. pātihāriyāni

anantapuññatejēna metteyyam abhūpūṭṭum disvāna tam pātihāyam ¹ nānūjaccā mahājanā	123
saṇṇaṃ ² sāsanam hessanti satthuno ye bhāmacariyam carissanti sutvāna munino vacam te tarissanti samsānam maccudheyyam suduttaram	124
bahuggābhi dhammacakkhum visodhessanti te tādā dasāhi ³ tīhi sucantehi ca	125
āgamādhigamen' eva sodhayitvāna sādānam anudhammacāmino hutvā bahū ⁴ bhavā na sakka sabbaso vattum ettakam iti vā yasaṃ	126
accantasukkhitaṃ mecam tasmim gate kāla-sampadā mahāyasaṃ sukhēnāpi āyuvannabalena ca	127
dibbasampatti vā tesam mānussānam bhavissati anubhūtvā kāmasukham addhānam yāvaticechakam	128
te pacchā sukhita yeva nibbisanti' āyusamkhaya asitvassasahassāni tadā āyu bhavissati	129
tāvata tittthamāno so tāressati jane bahū paṇipakkamānase satte bodhayitvāna sabbaso	130
avasesāditthasaccānam ⁵ maggāmaggaṃ anussasiya dhammakkam dhammanāvaṇi ca dhammadāsaṃ ca	131
osadham ⁶	
sakkaccena hi sattā ⁷ thapetvā āyatim jino saddhim ⁸ kassānghiṇa katakaccena tādāna jalitvā ⁹ va nibbāyissati so jino	132
paṇimbutamhi sambuddhe sāsanam tassa thāhiti vassasatasahassāni asīti c'eva saḥassako tato paṇam antaṇadhānam loke hessati dāmunam	133
evam amiccā samkhāṇā adhuvā tāvakālikā ittarā ¹⁰ bhedanā c'eva jājarā itthakā bhavā	134

¹ C pātihāyiam.² C. opī kehi.³ C sāsaḥam⁴ C. ditthi^o⁵ C osattham⁶ C so satthā⁷ C itarā

* 127 ETTAKAM ITI VĀYASAN 'ti tassa bhagavāto paṇivā-
sasampadam anubhāvam buddhissariyam buddhissanupatti-
kam ti sabbakālena vattum nasakkā.

tuechamutthi samā suññā samkhāiā bālalāpanā ¹	
na kassaci vaso tattha vattati ² iddhimassa pi	136
evam ñatvā yathā bhūtam nibbinde sabbasamkhate	
dullabho puññāna so sabbattha jāyati	
yattha so jāyati dhūo tam kulam sukham edhati	137
tasmā ³ metteyyabuddhassa + dassanattāya vo idha	
ubbiggamānasā sutthum ⁵ kaiotha viñyam dalham	138
ye kecīdha ⁶ katakalyānā appamādavīhāmo	
bhikkhū bhikkhunīyo c'eva upāsakā upāsikā	139
mahantam buddhasakkāiam ⁷ ulāiam abhivijayam	
dakkhinti ⁸ bhaddasamītim ⁹ tasmim kāle sadevakā	140
caratha brahmacariyam detha dānam yathāraham ¹⁰	
uposatham upavasatha ¹¹ mettam bhāvētha sādhu-kam	141
appamāda-atā hotha puññakariyāsu ¹² sabbadā	
idh' eva katvā kusalam dukkhass' antam karissathā 'ti	142

anāgatavamso nitthito.

¹ C bala°	² C pava°	³ B tassa
⁴ B °ddham	⁵ B °tthu	⁶ B keci
⁷ B °tthāiam	⁸ B dakkhanti.	⁹ B °pamītim
¹⁰ B mahā°	¹¹ B °vasa	¹² B C kari°

Gandha-Vamsa

EDITED BY

PROFESSOR MINAYEFF

OF ST PETERSBURG

THE small but very interesting text called "Book History," was found in Burma. In the present edition I have used two MSS.

1 **U.** A manuscript written in the Burmese character, and containing besides the Pali text a translation into Burmese. It belongs to the author of the translation—the monk U-khyen or Muninda, at Schwedowg near Prome. It consists of twenty-seven leaves (ka—pi) ten lines to the leaf. The Pali text ends on leaf *khah*.

On leaf *ka* are introduced the following verses, the work of the translator

settham = සත්තමං | සංග්ghāggaṃ | saṃghaṃ vandāmi suasa-m-aham |
 ma-kāra-vipulā pathyog-ච්ඡා |
 saṃgīṭapothhakārūlā vannitā gandhakārakā |
 yācerā santavamsassa pālakā mama garuṇo | pathyāvattam
 hatantāyāyam ice eva yaṃ = යම් | පථ්‍යවත්තමං |
 ajānam saṃamandehi tasmā lekham tām nissayam = පථ්‍යවත්තමං |
 sugatog-සුගතො | භූතං | භූතං |
 khantunettāduj ettaṃsa niveravhassa uyyojam = සකාරං
 vipulā

2 M. A manuscript written in the same character, the property of the editor, and coming from Plome. It is of

twelve leaves (ka—kāh), nine lines to the leaf, and contains only the Pāli text without translation. It is full of clerical errors.

The present edition is taken chiefly from MS **U**. The additions of MS **M**, very corrupted, are given in the notes.

This “Book History” relates in short the history of the Buddhist canons, besides this there is contained in it a sketch of the history of the more modern Pāli works, far more detailed than that in the Sāsana-vamso-dīpo (Colombo, A B 2424) or in Sāsana-vamso.¹

namo tassa bhagavato arahato sammāsambuddhassa
 namassitvāna sambuddham aggavamsapaṭampāṃ |
 natvāna dhammam buddhajam saṅghaṃ || 1 ||
 gandhavams’ upanissāya gandhavamsam pakatthissam |
 tipitakasamāhāram sādhuṇam || 2 ||
 vimatimodam āabbham tam me sunātha sādhuvo ||
 sabbam pi buddhavacanam vimuttirasahetukam |
 hoti ekavidham yeva tividham pitakena ca ||
 tam ca sabbam pi kevalam pañcavidham nikāyato |
 angato ca navavidham dhammakkhandhagananato |
 caturāsītisahassadhammakkhandhapabbhedanam² ’ti ||

katham pitakato pitakam hi tividham hoti vinaya-piṭaka-
 kam abhidhammapitakam || 3 ||

tattha katamam vinaya-pitakam pārājikakanda-
 dam pācittiya-kandam || 4 ||
 dam paṭivāra-kandan’ti imāni kandāni vinaya-pitakani
 nāma

katamam abhidhammapitakam dhammasam-
 ghāyana-vibhaṅgapakāyaṇam dhātukathāpakāyaṇam
 paññattipakāyaṇam kathāvatthupakāyaṇam yamaka-pakā-
 yaṇam || 5 ||
 imāni satta pakāyaṇāni
 nāma

katamam suttanta-pitakam nāma silakkhandha-
 vaggādīkam avasesam buddhavacanam || 6 ||
 nāma

¹ This list is published in my book “Buddhism,” I, p. 68

² U bhedaṃ

katham nikāyato pañcaviḍhā honti dīghanikāyo majj-
himanikāyo samyuttanikāyo - 'ti - 'yo khuddakanī-
kāyo'ti

tattha katamo dīghanikāyo - 'ti - 'yo mahā-
vaggo pādhiyavaggo'ti ime tayo magga dīghanī-
kāyo nāma imesu tisu vaggesu catutimsa suttāni ca
honti

catutims'eva suttantā silakkhandhavaggādika |
yassa bhavanti so yeva dīghanīkāyo - 'ti - 'yo

katamo majjhimanikāyo mūlapannāso majjhmapannāso
upapannāso'ti ime tayo pannāsa majjhimanikāyo
nāma imesu tisu pannāsesu dve pannāsadhikasuttasatāni
honti

diyaḍḍhasatasuttantā dvīsuttāni yassa santi so |
majjhimanikāyo nāma mūlapannāsa-ādiko - 'ti

katamo samyuttanikāyo sagāthāvaggo nidānavaggo
salāyatanavaggo khandhakavaggo mahāvaggo'ti ime pañca
vaggā samyuttanikāyo nāma imesu pañcasu vaggesu
dvāsattṭhi sattasatādhikasattasuttasahassāni honti

dvāsattṭhisattasatāni suttasahassakāni ca |
suttāni yassa honti so - 'ti - 'yo - 'ti - 'yo
nāma viditabbo viññūnā'ti

katamo anguttaranikāyo - 'ti - 'yo - 'ti - 'yo - 'ti - 'yo
pato catukkampāto pañcuppāto chakkampāto sattanipāto
atthampāto navanipāto dasanipāto ekādasanipāto'ti ime
ekādasā nipātā anguttaranikāyo nāma. imesu ekā-
dasāsu nipātesu sattapannāsa pañcasatādhikanavasutta-
sahassāni honti

pañcasatāni ca |
suttāni yassa honti |
so anguttaranikāyo'ti ekampātādiko'ti |

¹ M pāvī°

² M pannā samā°.

sace vitthūcena kat-
hissam atipapañico bhavissati tasmā nayavasena katthussamī.
ekam vatthum eko dhammakkhando ekam midānam
eko dhammakkhando ekam panhāpucchanaṃ eko dham-
makkhando ekam panhāvisajjanam eko dhammak-
khando

catuāsītīdhammakhandhasahassāni kena bhāsitaṃ kat-
tha bhāsitaṃti kadā bhāsitaṃ kam ārabha bhāsitaṃ kim
attham bhāsitaṃ kena dhātitaṃ kenābhatāṃ kim attham
pariyāpunitabbāṃti ayam pucchā uddharitabbā tatāyāṃ
ena kena bhāsitaṃti buddhena ca buddhānubuddhehi
ca bhāsitaṃ kattha bhāsitaṃti devesu ca manussesu ca
bhāsitaṃ kadā bhāsitaṃti bhūyavāto dhammānakāle
ca bhāsitaṃ kam ārabha bhāsitaṃti parivāṇaṃ ā-
veneyyabandhave ārabha bhāsitaṃ kim attham
bhāsitaṃti vajjam ca avajjam ca ñatvā vajjam pahāya
avajje patipajjitvā nibbānapariyante dīthadhammika-
sāmparāyikatā sampāpunitum kena dhātitaṃti anubud-
dhehi c'eva sissānusisseehi ca dhātitaṃ kenābhatāṃti
ābhatāṃ kim attham pariyāpuni-
tabbāṃti vajjam ca avajjam ca ñatvā vajjam pahāya
avajje patipajjitvā nibbānapariyante dīthadhammikasam-
parāyikatthe sampāpunitum karunāya ābhatāṃti te sade-
vatāya nibbānapariyante dīthadhammikasāmparāyikatthe
sādhikāni honti te tattha kehi appamattā pariyāpunita-
bāni dhāretabbāni vācetaṃti sajjhayam katabbāṃti

iti c'atthānaṃ pitakattayadīpako nāma
pathamo paricchedo.

ācariyā pana atthi porāṇācariyā atthi atthakathācariyā
atthi gandhakārakācariyā atthi tividhanāmakācariyā

katane porāṇācariyā pathamasamgāyanāyaṃ pañca satā
khīnāsavā pañcannam nikāyānam nāmañ ca atthañ ca
adhippāyañ ca padañ ca byāñjanañ ca sodhanakīccam²
anavasesam karimsu³ ācariyānaṃ sattha satā

¹ M omits

² M sodhanam.

³ M. kīccam.

khināsavā tesam yeva saddatthādīkam kīccam puna kaṃṃsu
 tatīyasamgāyanāyam saḥassamattā khināsavā tesam yeva
 saddatthādīkam kīccam puna kaṃṃsu icc evam dve
 satādhikā dvesaḥassakhināsavā mahākaccāyanam
 thapetvā avasesā poiānācariyā nāma

ye poiānācariyā te yeva atthakathācariyā nāma

katame gandhakālakācariyā mahābuddhaghosa-
 dayo anekācariyā gandhakālakācariyā nāma

katame tividhanāmakācariyā mahākaccāyanano tvi-
 dhanāmo¹

katame gandhe kaccāyanena katā kaccāyanagan-
 dho mahānīuttigandho cullanīuttigandho
 nettigando petakopadesagando vannaṇīti-
 gandho² 'ti ime cha gandhā mahākaccāyanena katā

katame anekācariyehi³ katā gandhācariyo ku-
 undigandham nāma akāsi aññataṃ ācariyo mahāpa-
 cāriyam nāma atthakatham akāsi aññataṃ ācariyo
 kuundigandhassa atthakatham akāsi mahābud-
 dhaghoso nāmācariyo visuddhimaggo dīghan-
 kāyassa sumaṅgalavilāsīnī nāma atthakathā maj-
 jhimanikāyassa paṇḍasūdanī nāma atthakathā sam-
 yuttanikāyassa sāṃsathapakāsānī nāma atthakathā
 anguttaranikāyassa manosathapūṇānī nāma attha-
 kathā pañcavinayagandhānam samantapāsādikā
 nāma atthakathā¹ paṇḍasūdanī nāma atthakathā
 mahānīuttigandho cullanīuttigandho nettigando
 petakopadesagando vannaṇīti-gandho² mātikāya
 kaṅkhāvitaraṇī nāma atthakathā dham-
 mapadassa atthakathā jātakasa atthakathā
 khuddakapāthassa atthakathā apadānassa
 atthakathā³ 'ti ime te ssa gandhe akāsi

buddhadatto nāmācariyo vinayavinicchayo
 uttaraavinicchayo abhidhammāvataṇṇo bud-

¹ U tividhā°

² M omits

³ M °riyena'ti On these six books, see Sāsana-vamsa-
 dipa, 1233, 1234

dhavamsassa madhuratthavilāsiniṃ nama atthakathā'ti ime cattāro gandhā akāsi¹

ānando² kathāya mūlatikam nāma tikam akāsi³

dhammapālācariyo nettīpakāraṇatthakathā itivuttakaatthakathā udānatthakathā cariyyāpītakatthakathā theragathatthakathā vimānavātthussa vimalavilāsiniṃ nama atthakathā petavatthussa vimalavilāsiniṃ nama atthakathā⁴ paramatthamañjūsā nāma tikā dīghanīlayātthakathādinam catunnam atthakathānam līnatthapakāsiniṃ nama tikā jātakatthakathāya līnatthapakāsiniṃ nama tikā nettīthakathāya tikā buddhacariyaparamatthadīpaniṃ nama tikā abhidhammatthakathāya tikāya līnatthavannanā nāma anutikā'ti ime euddasamatte gandhe akāsi⁵

dve pubbācariyā niuttimañjūsā nama cullaniruttitikaṇ ca mahāniruttisamkhepaṇ ca akamsu

mahāvajjīabuddhi-nāmācariyo vinayagandhiṃ nāma pakaranam akāsi⁶

vimalabuddhi nāmācariyo mukhamattadīpaniṃ nāma nyāsapakāraṇam akāsi (S v d 1223-1236)

cullavajjīo nāmācariyo atthabyakkhiyanam nāma pakaranam akāsi

dīpamkaro nāmācariyo rūpasiddhipakāraṇam rūpasiddhitikam summapaṇcasuttaṇ⁷ ceti tivīdhapakāraṇam akāsi

ānandācariyassa jetthasisso culladhammapālo nāmācariyo saccasamkhepaṃ nāma akāsi (S v d 1220)

kassapo nāmācariyo mohavīcchedanī⁸ vimat-

¹ S v d 1195-1199

² S v d 1217

³ S v d. 1191-1193, and 1231, 2.

⁴ M ovaṇabuddhikāyo

⁵ S v d 1200, 1201.

⁶ See below p. 70

⁷ M mohache°.

icchedanī buddhavamso anāgatavamso'ti
catubbidham pakaranam akāsi (S v d 1204, 1221)

maḥānāmo nāmācariyo saddhammapakāsani
nāma patisambhidāmaggassa atthakatham akāsi (S v d.
1196)

dīpavamso bodhivamso cullavamso mahā-
vamso patisambhidāmaggatthakathāya gandhī ceti
ime panca¹ gandhā ācariyehi² vīsum vīsum katā

navo mahānāmo nāmācariyo mahāvamsam cul-
lavamsam nāma dve pakaranam akāsi (S v d 1266)

upaseno nāmācariyo saddhammatthitīkam
nāma mahānidhesassa atthakatham akāsi (S v d 1197)

moggallāno nāmācariyo moggallānabyākāsa-
nam nāma byākāsanam akāsi (S v d 1251)

samghaiaakkhito nāmācariyo subodhālamkā-
sam nāma pakaranam akāsi (S v d 1209, 1210, 1256)

vuttodayakāro nāmācariyo vuttodayam nāma
pakaranam sambandhacintā³ nāma³ pakāsa-
nam³ khuddasikkhāya³ navatīkam³ akāsi

dhammasīlī nāmācariyo khuddasikkham
nāma pakaranam akāsi (S v p 1206)

khuddasikkhāya purānatikā mūlasikkhātikā
ceti ime dve gandhā dveh'ācariyehi vīsum vīsum katā

anuruddho nāmācariyo paramatthaviniccha-
yam nāmaupaparicchedam abhidhamm-
atthasamgahapakaranam ceti tividham pakā-
sanam akāsi (S v d 1218)

khemo nāmācariyo khemam nāma pakaranam
akāsi (S v d 1222)

sāriputto nāmācariyo vinayatthakathāya sāiatth-
adīpanīnāmātikam vinayasamgahapakāsanam
vinayasamgahassa tikam anguttaratthakathāya sāiatth-
amañjūsam nāma tikam pañcakaṇṇī ceti ime
pañca gandhe akāsi (S v d 1203, 1244)

buddhanāgo nāmācariyo vinayatthamañ-

¹ M. cha

² M mahā°.

³ M omits

jūsam nāma kankhāvitāraṇiyyā tikam akāsi (Svd 1212)

navo moggallāno nāmācariyo abhidhānappadipikam nāma pakāraṇam akāsi (Svd. 1253)

vācissaro nāmācariyo mahāsāmi (Svd 1225, 1257) nāma subodhālamkāraṇassa tikā vuttodayavivaraṇam sumangalapasādanī nāma khuddasikkhāya tikā sambandhacintāya tikā bālāvatāro " " " " pancikāya tikā yogavinicchayo vinayavinicchayassa tikā uttaravinicchayassa tikā namaṇṇupaparichedassa tikā saddatthaṇṇassa padanūpavibhāvanam khemapakāraṇassa tikā sīmālamkāro (Svd 1213) mūlasikkhāya tikā rūpārūpavibhāgo (Svd 1198, buddhadatto) paccaya-saṅgaho saccasaṅkhepassa tikā ceti imā atthāraṇa gandhe akāsi

sumangalo nāmācariyo abhidhammāvatāragandhasa tikam (Svd 1227) abhidhammatthavikāsaṇi¹ abhidhammasaṅgahassa tikā ca abhidhammatthavibhāvaṇi² duvidham pakāraṇam akāsi

dharmakitti nāmācariyo dantadhātupakaraṇam (Svd 1237, 1261)

medhamkaro nāmācariyo jīnacariṭam nāma pakāraṇam akāsi

kankhāvitāraṇiyyā linatthapakāsaṇi nisaṇdeho dhammanusāraṇi ñeyyāsaṇdati ñeyyāsaṇdatiyyā tikā sumahāvatāro lokapaññattipakaraṇam tathāgatupattipakaraṇam nalā-tadhātuvannanā sīhalavattlu dhammapadīpako patipattisaṅgaho vissuddhimaggagandhi abhidhammagandhi nettīpakaraṇagandhi visuddhimaggacullatikā sotāpamālini² pasādanī okāsalokasūdanī subodhālamkāraṇassa navatikā ceti ime visatī gandhā

¹ M omits

² M. °ppahālini

aññataro ācariyo kārīkāya tīkam akāsi.

aññataro ācariyo etimāsamidīpikāya tīkam akāsi

kyacvāiañño saddabindu nāma pakāṇanam
parāmatthabindupakāṇanam akāsi

saddhammaguru nāmācariyo saddavuttipakāṣanam nāma pakāṇanam akāsi

sāḷiputto nāmācariyo saddavuttipakāṣakassa tīkam akāsi

aññataro ācariyo kaccāyanabhedaṇ ca kaccāyanasāram kaccāyanasāssa tīkaṇ ca tividham pakāṇanam akāsi

navo medhamkaro nāmācariyo lokadīpakasāram nāma pakāṇanam akāsi

aggapandito nāmācariyo lokuppatṭi nāma pakāṇanam akāsi

cīvaro nāmācariyo jaṅghadasassa¹ tīkam akāsi

mātikatthadīpanī sīmālakāssa tīkā vinayasaṃmutthānadīpanī gandhasāro patthānagananāyaso² sammhepavannanā navatikā kaccāyanassa suttaniddeso pātimokkhaṇḍaṇī ceti attha gandhe saddhammajotipālācariyo akāsi

navo² vimālabuddhi³ nāmācariyo abhidhammapaṇṇasāsatthānam pakāṇanam akāsi.

vepullabuddhi⁴ nāmācariyo saddasāratthajālīniyā tīkā vuttodayatikā parāmatthamañjūsā nāma⁵ anutikā dasagandhivannanā nāma magadhabhūtāvidaggaṃ vidadhimukkhamaṇḍanatikā ceti ime cha gandhe akāsi.

aññataro⁶ navānutīkam akāsi

ariyavamsa nāmācariyo⁷

¹ M. sakass

² M omits

³ M. vemala°.

⁴ M navo vima°

manisāī amañjūsam nāma navānutikam dvāī ak-
athāya tikāya manidīpam nāma navānutikāī
gandābhāīanañ ca mahānissaiāñ ca jātakā-
visōdhanāñ ca itī ime¹ pañca gandhe² akāsi.

petakopadesassa tikam udumbāīanāmācāīyo
akāsi.

tam pana pakudhanagāīavāsī³ abhidhammasam-
gahassa tikā catubhānavāīassa atthakathā mahā-
sāīapakāsani mahādīpani sāīatthadīpani
gatīpakaranam⁴ hatthasāīo⁵ bhummasam-
gaho bhummaniddeso dasavatthu kāyavīa-
tītikā jotānā nīuttī vibhattīkathā sadd-
hammapālīni⁶ pañcagatīvannā bālacitta-
pabodhani dhammacakkasuttassa navatthi-
akathā dandadhātupakāīanassa⁷ tikā cetī ime
visatī gandhā nānācariyehī katā aññāni pakāīanāni atthi
katamāni saddhammapālanam⁸ bālappabodh-
anapakaranassa tikā ca jīnālamkāīapakara-
nassa navatīkā ca lingatthavinicchayo pā-
tīmokkhavivaranam paramatthavivāīanam
kathāvivāīanam samantapāsādikavivara-
nam abhidhammatthasangahavivāīanam
saccasamkhepavivāīanam saddatthabhedā-
cintāvivāīanam kaccāyanasāīavivaranam
abhidhammatthasangahassa tikāvivāīanam
mahāvessantāīajātakassa vivāīanam sakkā-
bhīmatam mahāvessantarajātakassa navat-
thakathā pathamasambodhi lokanīti ca bu-
ddhaghosācāīyanidānam milindapanhāva-
nnā catuīāīakkhāya atthakathā sadda-
vuttīpakaranassa navatīkam ice evam pañca-
visatī pamānāni lankādīpādīsu thānesu panditehī katāni
ahesum sambuddhe gāthā ca narādeva nāma gāthā ca

¹ M omits

² M pakuvana°

³ U omits

⁴ U omits

⁵ M hatthasāgāīā

⁶ M saddadhamma°.

⁷ U omits.

⁸ M °yanam

yadā have cīvaiaṭṭhi gāthā ca vīsati ovaḍaḡāthā
ca dānasatthari silasatthari sabbaḍaṇavan-
nanā anantabuddhavannanāgāthā ca atthāvi-
sati buddhavandanāgāthā ca atitānāgatapac-
cuppānabuddhavannanāgāthā ca asītima-
hāsāvakavannanāgāthā ca navaḷhāiagunav-
annā cā'ti ime buddhapānāmagāthāyo paṇḍitēhi
lankādīpādisu thānesu katā ahesum.

iti cullagandhavamse gandhakārakācariyaḍipako
nāma dutiyo paṇḍitēdo.

ācariyesu ca atthi atthi lankādīpikā-
cariyā katame jambudīpikācariyā katamo lankādīpikā-
cariyā.

mahākaccāyano jambudīpikācariyo so lu avanti-
ratthe ujjenīnagare caṇḍapaccotasa nāma
paṇḍito purohito hutvā kāmānam ādinavam dīsa glāyā-
sam pahāya satthu sāsane pabbajjivā hetthāvuttapakāre
gandhe akāsi

mahāatthakathācariyo mahāpaccarīkācariyo ca
mahākurundikācariyo ime pañ-
cāriyo lankādīpikācariyo nāma tehi buddhaghosāca-
riyassa pure bhūtā cire kāle ahesum

mahābuddhaghosācariyo jambudīpiko so kira
nāma samgāmaiañño¹ purohitassa kesī²
nāma brahmanassa putto satthu sāsane pabbajjivā lankā-
dīpam gato l gandhe akāsi

buddhadattācariyo ānandācariyo dhamm-
apālācariyo dve pubbācariyā mahāvajjīabuddh-
ācariyo cullavajjīabuddhācariyo dīpamka-
rācariyo culladhammapālācariyo kassapā-
cariyo'ti ime dasācariyā jambudīpikā hetthā vuttappa-
kāre gandhe akamsu.

mahānāmācariyo aññatarācariyo cullanā-
mācariyo upasenācariyo moggallānācariyo
samgharakkhitācariyo vācissarācariyo³ vu-

¹ M sosankamo°.

² M ghosī.

³ M. omits.

subhūtacandanācariyo³ aggavamsācariyo
navo vajrabuddhācariyo vepullabuddhācariyo
gunasāgarācariyo abhayācariyo³ nā-
nasāgarācariyo dhammapālācariyo aññataiā
dvācariyā uttamācariyo aññataiā ācariyo catu-
ṅgabalamahāmacco dhammasenāpatācariyo añ-
ñataiā tayo ācariyā kyacvāañño ca saddhammagu-
ṇācariyo sārīputtācariyo dhammābhinan-
dācariyo aññataiā ekācariyo medhamkācariyo
aggapanditācariyo vajrācariyo⁴ saddh-
ammapālācariyo navo vimalabuddhācariyo
iti ime teviṣaṭi⁵ ācariyā jambudīpikā hetthāvuttappakāre
gandhe pukkāmasamkhāte arimaddanānagare
akamsu

aññatarā visatācaṇṇiyā janānaṃ āhārikā hetthā vuttappakāre
gandhe kiñcīpuranagāre akamsu

¹ U. omits

² U omits

3 M °candāca°

4 M cīvaī ā°

5 U omits

⁶ М рамья

gandho pana siyā āyācena ācariyehi kata siyā anāyācanena ācariyehi katā

katame gandhā¹ āyācanena katame anāyācanena katā.

mahākaccāyanagandho mahā atthakathāgandho mahāpaccariyagandho mahāpaccariyagandho mahāpaccariyagandhassa atthakathāgandho ime cha gandho hi ācariyehi attano matiyā sāsana-vuddhiyattāyā³ saddhammatthitiyā katā

pana visuddhimaggo samghapālena nāma āyācena buddhaghosācariyena kato

diḅhanikāyassa atthakathāgandho dāṭṭhanāmena samghattherena āyācena kato majjhimānikāyassa atthakathāgandho buddhamittanāmena therena āyācena kato

samyuttanikāyassa atthakathāgandho jotipālena nāma therena āyācena buddhaghosācariyena kato

anguttaranikāyassa atthakathāgandho bhaddantamattatherena saha ājīvakena āyācena buddhaghosācariyena kato

samantapāsādikā nāma buddhasīlānāmena therena āyācena buddhaghosācariyena kato

sattanam abhidhammagandhānam atthakathāgandho cullabuddhaghosonāma bhikkhūnā āyācena buddhaghosācariyena kato

dharmapadassa atthakathāgandho kumārakassapanāmena therena āyācena buddhaghosācariyena kato

jātakassa atthakathāgandho atthadassībuddhamittabuddhapīyasamkhātehi tīhi therehi āyācena kato

suttanipātassa atthakathāgandho attano matiyā buddhaghosācariyena katā.

¹ U gandhe. ² U adds gandhe ³ M. one jahana°.

apadānassa atthakathāgandho pañcanikāyaviññūhi pañ-
cahi thehi āyācītena kato.

pāṭimokkhassa atthakathā kankhāvitānigandho attano
matiyā buddhaghosācariyena kato

niṭṭhitā

buddhadattācariyagandhesu pana vinayavinicchaya-
gandho attano sissena buddhasīhena nāma therena
āyācītena buddhadattācariyena kato

uttaravinicchayagandho sankhapālena nāma the-
rena āyācītena buddhadattācariyena kato

abhidhammāvātāo nāma gandho attano sissena sum-
atī nāmattheena āyācītena buddhadattācariyena kato

buddhavamsassa atthakathāgandho ten'eva buddha-
sīha nāmattheena āyācītena buddhadattācariyena kato.

saṃghapālāttheena āyācītena
buddhadattācariyena kato

buddhadattācariyagandhadīpanā niṭṭhitā

abhidhammatthakathāya mūlatikā nāma tikāgandho
buddhamittānāmattheena āyācītena ānandācariyena
kato.

nettipakaranassa atthakathāgandho dhammarakkhi-
tānāmattheena āyācītena dhammapālācariyena kato

itivuttakatthakathāgandho udānatthakathāgandho cariyā-
pitakatthakathāgandho thei-
gāthakatthakathāgandho vimānavatthupetavatthutthakathā-
gandho ime satta gandhā attano matiyā dhammapālā-
cariyena katā.

visuddhimaggatikāgandho dāttānāmena theena
āyācītena dhammapālācariyena kato.

catunnam atthakathānam
tikāgandho abhidhammatthakathāya anutikāgandho jāta-
katthakathāya tikāgandho nuṭtipakaranatthakathāya
tikāgandho buddhavamsatthakathāya tikāgandho¹ ime
pañca gandhā attano matiyā katā.

niṭṭhitā.

mūttimanjūsā nāma cullā¹ gandho mahānūttisam-
khepo nāma gandho ca attano matiyā pubbacariyehi viṣuṃ
viṣuṃ katā

pañcavinayapakāraṇassa vi² gaṇḍhā nāma gandho
attano matiyā mahāvajrabuddhācariyena kato

nyāsa-samkhāto mukhamattadīpanī nāma gandho attano
matiyā vimalabuddhācariyena kato

vi³ gaṇḍhā nāma gandho attano matiyā culla-
vimala buddhācariyena kato

rūpasiddhigandhassa tilā⁴ gaṇḍhā sampapañcasattī¹ ca
attano matiyā dīpankāra² cāriyena kato.

saccasaṃkhepo nāma gandho attano matiyā culladharm-
a³ gaṇḍhā kato

mohā⁴ rā⁵ de⁶ gaṇḍhā⁷ attano ma-
tiyā⁸

pa⁹ sa¹⁰ bh¹¹ lī¹² a¹³ a¹⁴ a¹⁵ a¹⁶ a¹⁷ a¹⁸ a¹⁹ a²⁰ a²¹ a²² a²³ a²⁴ a²⁵ a²⁶ a²⁷ a²⁸ a²⁹ a³⁰ a³¹ a³² a³³ a³⁴ a³⁵ a³⁶ a³⁷ a³⁸ a³⁹ a⁴⁰ a⁴¹ a⁴² a⁴³ a⁴⁴ a⁴⁵ a⁴⁶ a⁴⁷ a⁴⁸ a⁴⁹ a⁵⁰ a⁵¹ a⁵² a⁵³ a⁵⁴ a⁵⁵ a⁵⁶ a⁵⁷ a⁵⁸ a⁵⁹ a⁶⁰ a⁶¹ a⁶² a⁶³ a⁶⁴ a⁶⁵ a⁶⁶ a⁶⁷ a⁶⁸ a⁶⁹ a⁷⁰ a⁷¹ a⁷² a⁷³ a⁷⁴ a⁷⁵ a⁷⁶ a⁷⁷ a⁷⁸ a⁷⁹ a⁸⁰ a⁸¹ a⁸² a⁸³ a⁸⁴ a⁸⁵ a⁸⁶ a⁸⁷ a⁸⁸ a⁸⁹ a⁹⁰ a⁹¹ a⁹² a⁹³ a⁹⁴ a⁹⁵ a⁹⁶ a⁹⁷ a⁹⁸ a⁹⁹ a¹⁰⁰ a¹⁰¹ a¹⁰² a¹⁰³ a¹⁰⁴ a¹⁰⁵ a¹⁰⁶ a¹⁰⁷ a¹⁰⁸ a¹⁰⁹ a¹¹⁰ a¹¹¹ a¹¹² a¹¹³ a¹¹⁴ a¹¹⁵ a¹¹⁶ a¹¹⁷ a¹¹⁸ a¹¹⁹ a¹²⁰ a¹²¹ a¹²² a¹²³ a¹²⁴ a¹²⁵ a¹²⁶ a¹²⁷ a¹²⁸ a¹²⁹ a¹³⁰ a¹³¹ a¹³² a¹³³ a¹³⁴ a¹³⁵ a¹³⁶ a¹³⁷ a¹³⁸ a¹³⁹ a¹⁴⁰ a¹⁴¹ a¹⁴² a¹⁴³ a¹⁴⁴ a¹⁴⁵ a¹⁴⁶ a¹⁴⁷ a¹⁴⁸ a¹⁴⁹ a¹⁵⁰ a¹⁵¹ a¹⁵² a¹⁵³ a¹⁵⁴ a¹⁵⁵ a¹⁵⁶ a¹⁵⁷ a¹⁵⁸ a¹⁵⁹ a¹⁶⁰ a¹⁶¹ a¹⁶² a¹⁶³ a¹⁶⁴ a¹⁶⁵ a¹⁶⁶ a¹⁶⁷ a¹⁶⁸ a¹⁶⁹ a¹⁷⁰ a¹⁷¹ a¹⁷² a¹⁷³ a¹⁷⁴ a¹⁷⁵ a¹⁷⁶ a¹⁷⁷ a¹⁷⁸ a¹⁷⁹ a¹⁸⁰ a¹⁸¹ a¹⁸² a¹⁸³ a¹⁸⁴ a¹⁸⁵ a¹⁸⁶ a¹⁸⁷ a¹⁸⁸ a¹⁸⁹ a¹⁹⁰ a¹⁹¹ a¹⁹² a¹⁹³ a¹⁹⁴ a¹⁹⁵ a¹⁹⁶ a¹⁹⁷ a¹⁹⁸ a¹⁹⁹ a²⁰⁰ a²⁰¹ a²⁰² a²⁰³ a²⁰⁴ a²⁰⁵ a²⁰⁶ a²⁰⁷ a²⁰⁸ a²⁰⁹ a²¹⁰ a²¹¹ a²¹² a²¹³ a²¹⁴ a²¹⁵ a²¹⁶ a²¹⁷ a²¹⁸ a²¹⁹ a²²⁰ a²²¹ a²²² a²²³ a²²⁴ a²²⁵ a²²⁶ a²²⁷ a²²⁸ a²²⁹ a²³⁰ a²³¹ a²³² a²³³ a²³⁴ a²³⁵ a²³⁶ a²³⁷ a²³⁸ a²³⁹ a²⁴⁰ a²⁴¹ a²⁴² a²⁴³ a²⁴⁴ a²⁴⁵ a²⁴⁶ a²⁴⁷ a²⁴⁸ a²⁴⁹ a²⁵⁰ a²⁵¹ a²⁵² a²⁵³ a²⁵⁴ a²⁵⁵ a²⁵⁶ a²⁵⁷ a²⁵⁸ a²⁵⁹ a²⁶⁰ a²⁶¹ a²⁶² a²⁶³ a²⁶⁴ a²⁶⁵ a²⁶⁶ a²⁶⁷ a²⁶⁸ a²⁶⁹ a²⁷⁰ a²⁷¹ a²⁷² a²⁷³ a²⁷⁴ a²⁷⁵ a²⁷⁶ a²⁷⁷ a²⁷⁸ a²⁷⁹ a²⁸⁰ a²⁸¹ a²⁸² a²⁸³ a²⁸⁴ a²⁸⁵ a²⁸⁶ a²⁸⁷ a²⁸⁸ a²⁸⁹ a²⁹⁰ a²⁹¹ a²⁹² a²⁹³ a²⁹⁴ a²⁹⁵ a²⁹⁶ a²⁹⁷ a²⁹⁸ a²⁹⁹ a³⁰⁰ a³⁰¹ a³⁰² a³⁰³ a³⁰⁴ a³⁰⁵ a³⁰⁶ a³⁰⁷ a³⁰⁸ a³⁰⁹ a³¹⁰ a³¹¹ a³¹² a³¹³ a³¹⁴ a³¹⁵ a³¹⁶ a³¹⁷ a³¹⁸ a³¹⁹ a³²⁰ a³²¹ a³²² a³²³ a³²⁴ a³²⁵ a³²⁶ a³²⁷ a³²⁸ a³²⁹ a³³⁰ a³³¹ a³³² a³³³ a³³⁴ a³³⁵ a³³⁶ a³³⁷ a³³⁸ a³³⁹ a³⁴⁰ a³⁴¹ a³⁴² a³⁴³ a³⁴⁴ a³⁴⁵ a³⁴⁶ a³⁴⁷ a³⁴⁸ a³⁴⁹ a³⁵⁰ a³⁵¹ a³⁵² a³⁵³ a³⁵⁴ a³⁵⁵ a³⁵⁶ a³⁵⁷ a³⁵⁸ a³⁵⁹ a³⁶⁰ a³⁶¹ a³⁶² a³⁶³ a³⁶⁴ a³⁶⁵ a³⁶⁶ a³⁶⁷ a³⁶⁸ a³⁶⁹ a³⁷⁰ a³⁷¹ a³⁷² a³⁷³ a³⁷⁴ a³⁷⁵ a³⁷⁶ a³⁷⁷ a³⁷⁸ a³⁷⁹ a³⁸⁰ a³⁸¹ a³⁸² a³⁸³ a³⁸⁴ a³⁸⁵ a³⁸⁶ a³⁸⁷ a³⁸⁸ a³⁸⁹ a³⁹⁰ a³⁹¹ a³⁹² a³⁹³ a³⁹⁴ a³⁹⁵ a³⁹⁶ a³⁹⁷ a³⁹⁸ a³⁹⁹ a⁴⁰⁰ a⁴⁰¹ a⁴⁰² a⁴⁰³ a⁴⁰⁴ a⁴⁰⁵ a⁴⁰⁶ a⁴⁰⁷ a⁴⁰⁸ a⁴⁰⁹ a⁴¹⁰ a⁴¹¹ a⁴¹² a⁴¹³ a⁴¹⁴ a⁴¹⁵ a⁴¹⁶ a⁴¹⁷ a⁴¹⁸ a⁴¹⁹ a⁴²⁰ a⁴²¹ a⁴²² a⁴²³ a⁴²⁴ a⁴²⁵ a⁴²⁶ a⁴²⁷ a⁴²⁸ a⁴²⁹ a⁴³⁰ a⁴³¹ a⁴³² a⁴³³ a⁴³⁴ a⁴³⁵ a⁴³⁶ a⁴³⁷ a⁴³⁸ a⁴³⁹ a⁴⁴⁰ a⁴⁴¹ a⁴⁴² a⁴⁴³ a⁴⁴⁴ a⁴⁴⁵ a⁴⁴⁶ a⁴⁴⁷ a⁴⁴⁸ a⁴⁴⁹ a⁴⁵⁰ a⁴⁵¹ a⁴⁵² a⁴⁵³ a⁴⁵⁴ a⁴⁵⁵ a⁴⁵⁶ a⁴⁵⁷ a⁴⁵⁸ a⁴⁵⁹ a⁴⁶⁰ a⁴⁶¹ a⁴⁶² a⁴⁶³ a⁴⁶⁴ a⁴⁶⁵ a⁴⁶⁶ a⁴⁶⁷ a⁴⁶⁸ a⁴⁶⁹ a⁴⁷⁰ a⁴⁷¹ a⁴⁷² a⁴⁷³ a⁴⁷⁴ a⁴⁷⁵ a⁴⁷⁶ a⁴⁷⁷ a⁴⁷⁸ a⁴⁷⁹ a⁴⁸⁰ a⁴⁸¹ a⁴⁸² a⁴⁸³ a⁴⁸⁴ a⁴⁸⁵ a⁴⁸⁶ a⁴⁸⁷ a⁴⁸⁸ a⁴⁸⁹ a⁴⁹⁰ a⁴⁹¹ a⁴⁹² a⁴⁹³ a⁴⁹⁴ a⁴⁹⁵ a⁴⁹⁶ a⁴⁹⁷ a⁴⁹⁸ a⁴⁹⁹ a⁵⁰⁰ a⁵⁰¹ a⁵⁰² a⁵⁰³ a⁵⁰⁴ a⁵⁰⁵ a⁵⁰⁶ a⁵⁰⁷ a⁵⁰⁸ a⁵⁰⁹ a⁵¹⁰ a⁵¹¹ a⁵¹² a⁵¹³ a⁵¹⁴ a⁵¹⁵ a⁵¹⁶ a⁵¹⁷ a⁵¹⁸ a⁵¹⁹ a⁵²⁰ a⁵²¹ a⁵²² a⁵²³ a⁵²⁴ a⁵²⁵ a⁵²⁶ a⁵²⁷ a⁵²⁸ a⁵²⁹ a⁵³⁰ a⁵³¹ a⁵³² a⁵³³ a⁵³⁴ a⁵³⁵ a⁵³⁶ a⁵³⁷ a⁵³⁸ a⁵³⁹ a⁵⁴⁰ a⁵⁴¹ a⁵⁴² a⁵⁴³ a⁵⁴⁴ a⁵⁴⁵ a⁵⁴⁶ a⁵⁴⁷ a⁵⁴⁸ a⁵⁴⁹ a⁵⁵⁰ a⁵⁵¹ a⁵⁵² a⁵⁵³ a⁵⁵⁴ a⁵⁵⁵ a⁵⁵⁶ a⁵⁵⁷ a⁵⁵⁸ a⁵⁵⁹ a⁵⁶⁰ a⁵⁶¹ a⁵⁶² a⁵⁶³ a⁵⁶⁴ a⁵⁶⁵ a⁵⁶⁶ a⁵⁶⁷ a⁵⁶⁸ a⁵⁶⁹ a⁵⁷⁰ a⁵⁷¹ a⁵⁷² a⁵⁷³ a⁵⁷⁴ a⁵⁷⁵ a⁵⁷⁶ a⁵⁷⁷ a⁵⁷⁸ a⁵⁷⁹ a⁵⁸⁰ a⁵⁸¹ a⁵⁸² a⁵⁸³ a⁵⁸⁴ a⁵⁸⁵ a⁵⁸⁶ a⁵⁸⁷ a⁵⁸⁸ a⁵⁸⁹ a⁵⁹⁰ a⁵⁹¹ a⁵⁹² a⁵⁹³ a⁵⁹⁴ a⁵⁹⁵ a⁵⁹⁶ a⁵⁹⁷ a⁵⁹⁸ a⁵⁹⁹ a⁶⁰⁰ a⁶⁰¹ a⁶⁰² a⁶⁰³ a⁶⁰⁴ a⁶⁰⁵ a⁶⁰⁶ a⁶⁰⁷ a⁶⁰⁸ a⁶⁰⁹ a⁶¹⁰ a⁶¹¹ a⁶¹² a⁶¹³ a⁶¹⁴ a⁶¹⁵ a⁶¹⁶ a⁶¹⁷ a⁶¹⁸ a⁶¹⁹ a⁶²⁰ a⁶²¹ a⁶²² a⁶²³ a⁶²⁴ a⁶²⁵ a⁶²⁶ a⁶²⁷ a⁶²⁸ a⁶²⁹ a⁶³⁰ a⁶³¹ a⁶³² a⁶³³ a⁶³⁴ a⁶³⁵ a⁶³⁶ a⁶³⁷ a⁶³⁸ a⁶³⁹ a⁶⁴⁰ a⁶⁴¹ a⁶⁴² a⁶⁴³ a⁶⁴⁴ a⁶⁴⁵ a⁶⁴⁶ a⁶⁴⁷ a⁶⁴⁸ a⁶⁴⁹ a⁶⁵⁰ a⁶⁵¹ a⁶⁵² a⁶⁵³ a⁶⁵⁴ a⁶⁵⁵ a⁶⁵⁶ a⁶⁵⁷ a⁶⁵⁸ a⁶⁵⁹ a⁶⁶⁰ a⁶⁶¹ a⁶⁶² a⁶⁶³ a⁶⁶⁴ a⁶⁶⁵ a⁶⁶⁶ a⁶⁶⁷ a⁶⁶⁸ a⁶⁶⁹ a⁶⁷⁰ a⁶⁷¹ a⁶⁷² a⁶⁷³ a⁶⁷⁴ a⁶⁷⁵ a⁶⁷⁶ a⁶⁷⁷ a⁶⁷⁸ a⁶⁷⁹ a⁶⁸⁰ a⁶⁸¹ a⁶⁸² a⁶⁸³ a⁶⁸⁴ a⁶⁸⁵ a⁶⁸⁶ a⁶⁸⁷ a⁶⁸⁸ a⁶⁸⁹ a⁶⁹⁰ a⁶⁹¹ a⁶⁹² a⁶⁹³ a⁶⁹⁴ a⁶⁹⁵ a⁶⁹⁶ a⁶⁹⁷ a⁶⁹⁸ a⁶⁹⁹ a⁷⁰⁰ a⁷⁰¹ a⁷⁰² a⁷⁰³ a⁷⁰⁴ a⁷⁰⁵ a⁷⁰⁶ a⁷⁰⁷ a⁷⁰⁸ a⁷⁰⁹ a⁷¹⁰ a⁷¹¹ a⁷¹² a⁷¹³ a⁷¹⁴ a⁷¹⁵ a⁷¹⁶ a⁷¹⁷ a⁷¹⁸ a⁷¹⁹ a⁷²⁰ a⁷²¹ a⁷²² a⁷²³ a⁷²⁴ a⁷²⁵ a⁷²⁶ a⁷²⁷ a⁷²⁸ a⁷²⁹ a⁷³⁰ a⁷³¹ a⁷³² a⁷³³ a⁷³⁴ a⁷³⁵ a⁷³⁶ a⁷³⁷ a⁷³⁸ a⁷³⁹ a⁷⁴⁰ a⁷⁴¹ a⁷⁴² a⁷⁴³ a⁷⁴⁴ a⁷⁴⁵ a⁷⁴⁶ a⁷⁴⁷ a⁷⁴⁸ a⁷⁴⁹ a⁷⁵⁰ a⁷⁵¹ a⁷⁵² a⁷⁵³ a⁷⁵⁴ a⁷⁵⁵ a⁷⁵⁶ a⁷⁵⁷ a⁷⁵⁸ a⁷⁵⁹ a⁷⁶⁰ a⁷⁶¹ a⁷⁶² a⁷⁶³ a⁷⁶⁴ a⁷⁶⁵ a⁷⁶⁶ a⁷⁶⁷ a⁷⁶⁸ a⁷⁶⁹ a⁷⁷⁰ a⁷⁷¹ a⁷⁷² a⁷⁷³ a⁷⁷⁴ a⁷⁷⁵ a⁷⁷⁶ a⁷⁷⁷ a⁷⁷⁸ a⁷⁷⁹ a⁷⁸⁰ a⁷⁸¹ a⁷⁸² a⁷⁸³ a⁷⁸⁴ a⁷⁸⁵ a⁷⁸⁶ a⁷⁸⁷ a⁷⁸⁸ a⁷⁸⁹ a⁷⁹⁰ a⁷⁹¹ a⁷⁹² a⁷⁹³ a⁷⁹⁴ a⁷⁹⁵ a⁷⁹⁶ a⁷⁹⁷ a⁷⁹⁸ a⁷⁹⁹ a⁸⁰⁰ a⁸⁰¹ a⁸⁰² a⁸⁰³ a⁸⁰⁴ a⁸⁰⁵ a⁸⁰⁶ a⁸⁰⁷ a⁸⁰⁸ a⁸⁰⁹ a⁸¹⁰ a⁸¹¹ a⁸¹² a⁸¹³ a⁸¹⁴ a⁸¹⁵ a⁸¹⁶ a⁸¹⁷ a⁸¹⁸ a⁸¹⁹ a⁸²⁰ a⁸²¹ a⁸²² a⁸²³ a⁸²⁴ a⁸²⁵ a⁸²⁶ a⁸²⁷ a⁸²⁸ a⁸²⁹ a⁸³⁰ a⁸³¹ a⁸³² a⁸³³ a⁸³⁴ a⁸³⁵ a⁸³⁶ a⁸³⁷ a⁸³⁸ a⁸³⁹ a⁸⁴⁰ a⁸⁴¹ a⁸⁴² a⁸⁴³ a⁸⁴⁴ a⁸⁴⁵ a⁸⁴⁶ a⁸⁴⁷ a⁸⁴⁸ a⁸⁴⁹ a⁸⁵⁰ a⁸⁵¹ a⁸⁵² a⁸⁵³ a⁸⁵⁴ a⁸⁵⁵ a⁸⁵⁶ a⁸⁵⁷ a⁸⁵⁸ a⁸⁵⁹ a⁸⁶⁰ a⁸⁶¹ a⁸⁶² a⁸⁶³ a⁸⁶⁴ a⁸⁶⁵ a⁸⁶⁶ a⁸⁶⁷ a⁸⁶⁸ a⁸⁶⁹ a⁸⁷⁰ a⁸⁷¹ a⁸⁷² a⁸⁷³ a⁸⁷⁴ a⁸⁷⁵ a⁸⁷⁶ a⁸⁷⁷ a⁸⁷⁸ a⁸⁷⁹ a⁸⁸⁰ a⁸⁸¹ a⁸⁸² a⁸⁸³ a⁸⁸⁴ a⁸⁸⁵ a⁸⁸⁶ a⁸⁸⁷ a⁸⁸⁸ a⁸⁸⁹ a⁸⁹⁰ a⁸⁹¹ a⁸⁹² a⁸⁹³ a⁸⁹⁴ a⁸⁹⁵ a⁸⁹⁶ a⁸⁹⁷ a⁸⁹⁸ a⁸⁹⁹ a⁹⁰⁰ a⁹⁰¹ a⁹⁰² a⁹⁰³ a⁹⁰⁴ a⁹⁰⁵ a⁹⁰⁶ a⁹⁰⁷ a⁹⁰⁸ a⁹⁰⁹ a⁹¹⁰ a⁹¹¹ a⁹¹² a⁹¹³ a⁹¹⁴ a⁹¹⁵ a⁹¹⁶ a⁹¹⁷ a⁹¹⁸ a⁹¹⁹ a⁹²⁰ a⁹²¹ a⁹²² a⁹²³ a⁹²⁴ a⁹²⁵ a⁹²⁶ a⁹²⁷ a⁹²⁸ a⁹²⁹ a⁹³⁰ a⁹³¹ a⁹³² a⁹³³ a⁹³⁴ a⁹³⁵ a⁹³⁶ a⁹³⁷ a⁹³⁸ a⁹³⁹ a⁹⁴⁰ a⁹⁴¹ a⁹⁴² a⁹⁴³ a⁹⁴⁴ a⁹⁴⁵ a⁹⁴⁶ a⁹⁴⁷ a⁹⁴⁸ a⁹⁴⁹ a⁹⁵⁰ a⁹⁵¹ a⁹⁵² a⁹⁵³ a⁹⁵⁴ a⁹⁵⁵ a⁹⁵⁶ a⁹⁵⁷ a⁹⁵⁸ a⁹⁵⁹ a⁹⁶⁰ a⁹⁶¹ a⁹⁶² a⁹⁶³ a⁹⁶⁴ a⁹⁶⁵ a⁹⁶⁶ a⁹⁶⁷ a⁹⁶⁸ a⁹⁶⁹ a⁹⁷⁰ a⁹⁷¹ a⁹⁷² a⁹⁷³ a⁹⁷⁴ a⁹⁷⁵ a⁹⁷⁶ a⁹⁷⁷ a⁹⁷⁸ a⁹⁷⁹ a⁹⁸⁰ a⁹⁸¹ a⁹⁸² a⁹⁸³ a⁹⁸⁴ a⁹⁸⁵ a⁹⁸⁶ a⁹⁸⁷ a⁹⁸⁸ a⁹⁸⁹ a⁹⁹⁰ a⁹⁹¹ a⁹⁹² a⁹⁹³ a⁹⁹⁴ a⁹⁹⁵ a⁹⁹⁶ a⁹⁹⁷ a⁹⁹⁸ a⁹⁹⁹ a¹⁰⁰⁰

dve gandhā attano matiyā aññatarehi dvih'ācariyehi vīsaṇ
katā

paṇamattḥavimicchayam nāma gandho saṃghaia k-
khitattheena āyācītena anuuddhācariyena kato

nāmarūpapañchedo nāma gandho attano matiyā anu-
ruddhācariyena kato

abhidhammatthasamgaham nāma gandho nambhañā-
mena¹ upāsakena āyācīteno anuuddhācariyena kato

khemō nāma gandho attano matiyā khemācariyena kat

sāratthadīpanī nāma vinayatthakathāya tikāgandho vi-
navasāyācītena vinayasamgahassa tikāgandho an-
guttaratthakathāya navā tikāgandho'ti ime cattāro gandhā
paṇakkama bhūnāmena lankādīpissarena aññā
āyācītena sāriputtācariyena katā

sakatasaddasatthassa pañcīkā nāma tikāgandho attano
matiyā sāriputtācariyena kato

kankhāvitariyā vinayatthamañjūsā nāma tikāgandho
sumedhānāmattheena āyācītena² kato

abhidhānappadīpikā nāma gandho attano matiyā culla-
moggallānācariyena³ kato

subodhālamkāraṇassa mahāsīmā nāma tikā vuttodayaviva-
ranañ cā'ti ime dve gandhā attano matiyā vācissarena katī

khuddasikkhāya sumangalapasādanī nāma navo tikā-
gandho sumangaleṇa āyācītena vācissarena kato.

sambandhacintātikā bālāvataṇṇo³ tīkā cā'ti ime gandhā sumangalabuddhamittama-
hākassa paṇamkhātehi tīhi theerehi ca dhammakittī
nāma upāsakena vāñiccābhātu upāsakena³ āyāci-
tena vā vācissarena katā

nāmarūpapañchedassa padarūpavibhāvanam khemapi-
kaṇanassa tikā sīmālamkāro mūlasikkhāya tikā rūpārūpa-
vibhāgo paccayasamgaho cā'ti ime satta gandhā attano
matiyā vācissarena katā

saccasamkhepassa tikāgandho sāriputtanāmena theereṇa
āyācītena vācissarena katā

¹ M nampa

² U mogga°

³ U omits.

abhidhammāvātūssa tikā abhidhammatthasamgahassa
tikā cā'ti ime attano matiyā samangalācariyena kato.

attano matiyā buddhapi-
yena kato

dantadhātuvannanā nāma pakāyanam lankadīpissuassa
iañño senāpatiyācītena ¹ katam.

jīnacāritam nāma pakāyanam attano matiyā medhanka-
iācariyena katam

j nālamkāro jīnālamkāssa tikā attano matiyā buddhaa-
kkhitācariyena katā ²

anāgatavamsassa atthakathā attano matiyā upatis-
sācariyena katā

kankhāvitaniyā līnatthapakāsinī nāma tikā nisandeho
dhammānusārānī ñeyyāsandati ñeyyāsanditvā tikā suma-
hāvataīo lokapaññattipakāyanam tatha gatupattipakāya-
nam nalātadhātuvannanā sīhulavattthu dhammadīpako
gandhī abhidhamma-

gandhī nettipakāyanassa gandhī visatthācariyena katā
tikā sotappamālinī ³ okāsaloko subodhālam-
kāssa navatikā ceti ime vīsati gandha attano matiyā
visatācariyehi visum katā

saddatthabhedacintā nāma pakāyanam attano matiyā
dhammasuññācariyena ² kato

sumanakūtavannanam nāma ¹ sīhulanā-
mattherena āyācītena vācissarena katam.

sotattagimāhānidānam nāma pakāyanam attano matiyā
cū'v'add'ag'ho'sā aniyena katam

madhuvasavāhinī nāma pakāyanam attano matiyā rat-
thapīlācariyena katam

lingatthavivāyanam nāma pakāyanam attano matiyā
subhūta candanācariyena katam.

saddanītipakāyanam attano matiyā ¹ ² katam

vimālabuddhācariyena ³ katā

¹ M adds amataie nāma

² M. saddha°.

³ M vacīna°

mukhamattasāro attano matiyā ¹ guṇa samghattherena āyācitenā
mukhamattasāiassa tikā
dhammaīājmo ¹ guṇa samghattherena āyācitenā
katā

saddatthabhedacintāya mahātikā attano matiyā abhayā-
cariyena katā

lingatthavivāṇanapakāsakam nāma pakāṇanam attano
matiyā ¹ katam.

gūlhatthatikā bālappabodhanam ca itī duvidhaṃ pakara-
nam attano matiyā aññatarācariyena katam.

saddatthabhedacintāya majjhimatikā attano matiyā añ-
ñatarācariyena katā

bālāvatāiassa tikā ca attano matiyā uttamācariyena katā
saddabhedacintāya navā tikā attano matiyā aññatarācā-
riyena katā

abhidhānappadīpikāya tikā dandīpakāṇanassa magad-
habhūtā tikā cā itī duvidhā tikāyo attano matiyā sīhasū-
ranāmarāñño ekena amaccena katā

koladdhajanassa tikā pāsādikena nāma theiṇa
āyācitenā ca ten'eva amaccena ² katā

kārikā nāma pakāṇanam ñānagam bhīṇānāmena
bhikkhunā āyācitenā dhammasenāpatācariyena katā

etimāsamidīpanī nāma pakāṇanam manohāraṇi ca attano
matiyā ten'eva dhammasenāpatācariyena katā

kārikāya tikā attano matiyā aññatarācariyena katā
etimāsamidīpikāya tikā attano matiyā aññatarācariyena
katā

saddabindupakāṇanam ca paramatthabindupakāṇaṃ
ca attano matiyā kyaevā nāma iaññā katā.³

saddavuttīpakāsakam ⁴ nāma pakāṇanam aññatarena bhi-
kkhunā āyācitenā saddhammagurunā nāmācariyena katam

saddavuttīpakāsakassa tikā attano matiyā sāṃputtācari-
yena katā

¹ U 1ājmo.

² M mahāma°.

³ M dhammaīājassa gurunā aññatarācariyena katam

⁴ M ° nam

kaccāyanasāro ca¹ ... ca¹ kaccāyanaśāro ca¹
tikā cā'ti tividham² pakāraṇam attano matiyā dhammā-
nandācariyena³ katam (Sv d 1250)

lokadīpakasāram nāma pakāraṇam attano matiyā navena
medhamkaiācariyena katam

... attano matiyā aggaṇḍhācariyena
katam

... magadhabhūtā tikā attano matiyā va-
jūācariyena⁴ katā

... abhidhammatthasaṅgahavannanā sī-
mālamkāssa tikā gaṇḍhāsāro paṭṭhānagananāyā cā'ti
ime pañca pakāraṇāni attano matiyā ...
cariyena katā.

... pañcakkamabāhunaṁ nāma jaṇu-
budipissācena aññā āyāciten'eva ...
cariyena katā

kaccāyanassa suttaniddeso attano sissena dhamma-
cāritthejena āyācitenā saddhammajotipālācariyena
kato

vinayasamutthānadīpanī nāma pakāraṇam attano gu-
runā saṁghatthejena āyāciten'eva saddhammajoti-
pālācariyena katā

satta ... tena ... katāni sam-
khepavannanā yeva laṅkādiṇe katā.

... nāma pakāra-
ṇam attano matiyā navena vimālabuddhācariyena katam

... nāma pakāraṇam attano matiyā
nāgītācariyena⁶ katā (Sv d 1249)

saddasāvatthajūṇiyyā tikā pañyanagare aññā gurunā
saṁgharājena āyācitenā ten'eva vimālabuddhācari-
yena katā

vuttodayassa tikā abhidhammatthasaṅgahassa tikāya
paramatthamañjūsā nāma anutikā ...
nāma pakāraṇam magadhabhūtāni vidaggaṇ vidādhimuk-

¹ M. omits

² M. diviḍham

³ M. aññātrā°.

⁴ M. cāvaācāvaena

⁵ M. mukkā°

⁶ U. nāgītena

hamandanassa ¹ tikā cā'ti imāni pañca ² pakāianāni attano
matiyā ten'eva navena vepullabuddhācariyena katā ³

pañcapakāianatikāya navānutikā attano matiyā añña-
tarācariyena katā

manīsāramañjūsā nāma anutikā maṇḍipam nāma dvāi-
kathāya anutikā jātakavīsodhanañ ca gandābhāraṇaṇi ca
attano matiyā ariyavamsācariyena katā.

pañca tikā attano matiyā udumbarānāmācari-
yena makuvanagale ⁴ katā

catubhānavāiassa atthakathā mahāsāipakāsini mahā-
dīpani sātthadīpani gatipakāianam hatthasāio bhumma-
sangaho bhummaniddeso dasavatthu kāyavānātikā jotānā
nuutti vibhattikathā saddhammapālīni pañcagatīvannanā
bālacittapabodhanam dhammacakkasuttassa navatthakathā
dantadhātupakāianassa tikā ca saddhammopāyano bālap-
pabodhanatikā ca jñālamkāiassa navatikā ca lingatthavi-
vāianavānīcchayo pātumokkhaivāianam paramatthakathā-
vivāianam samantapāsādikāvivāianam catubhāgatthakathā-
vivāianam abhidhammatthasangahavivāianam saccasam-
khepavivāianam saddatthabhedacintāvivāianam saddavut-
tivivāianam kaccāyanasāivivāianam abhidhammasamga-
hassa tikāvivāianam mahāveśśantājātakassa vivāianam
sakkābhimatam mahāveśśantājātakassa navatthakathā
pathamasambodhi lokanīti buddhaghosācariyanidānam mi-
lindapanhāvannanā catuṣakkhāya atthakathā saddavutti-
pakaranassa navatikā cā'ti imāni cattālīsapakaranāni at-
tano matiyā sāsanassa jutiyā ca saddhammassa thitiyā ca
lankādīpādīsu viṣum viṣum ācariyehi katāni.

sambuddhe gāthā ⁵ ca -la- navahāragunavannanā cā'ti ime
buddhapanāmādikā gāthāyo attano attano buddhagunapa-
kāsanatthāya attano paṇesam ca anantapaññāpavattanat-
thāya ca paṇḍitehi lankādīpādīsu thānesu viṣum viṣum
katā

iti cullagandhavamse gandhakāiākācariyadīpako
nāma catuttho paṇicchedo

¹ U. omandassa

² M. cattāni

³ M. vimala°

⁴ M. pakuto°

⁵ sambuddha

nāmam āropanam pottham phalam ca dāṭṭhāya ca
lekham lekhāpanam c'eva vadāmi'ham tad anantaṃ an'ti
tatha catuāsītīdhammakā handhasahassānam¹ pitakani-
nāmam

kena āropitam kim attham āropitaṃ'ti
tatiāyam viṣajjanā kena āropitaṃ'ti pañcasatthi khī-
nāsavēhi āropitam. te hi sam-
buddhavacanam saṃgāyanti idam pitakam ayam nikāyo
idam aṅgam vago ayam nidāno'ti evaṃ ādikam nāmam
kāṇṭhenti.²

kattha āropitaṃ'ti iṭṭhagāhe vohārasukhatthāya pāde
dhammamandape āropitam

kadā āropitaṃ'ti bhagavato paṃṇibbute pādānāṃ saṃgā-
yanakāle āropitam tike māse n'atthi karonti

kim attham āropitaṃ'ti dhammakkhandaṇānam anattāya
sattahitāya vohārasukhatthāya ca āropitam.

saṃgītikāle pañcasatā khīnāsavā tesam ca dhammakkhan-
dhanam nāmavaggaṇipātakā imassa dhammakkhandhassa
ayam nāmo hotu imassa pakāyanassa ayam nāmo'ti abhi-
vum sabbanāmādikam kiccam akāmsu.³

dhammakkhandaṇānamādīpanā nīttitā

catuāsītīdhammakkhandaṇasahassāni kena potthake
āropitāni kattha āropitāni kadā āropitāni kim attham
āropitāni ayam pucchā. tatiāyam viṣajjanā kena āropi-
tāniti karonti āropitāni.

kattha āropitāni lankādīpe āropitāni kadā āropitāni
saddhātissaijūno puttassa pādānāṃ saṃgāyanakāle āropi-
tāni

¹ M adds sahasāni

² M karonti

³ M adds

te khīnāsavā yadā nāmādikam kiccam akatam na supā-
katam tasmā vohārasukhatthāya nāmādikam kiccam anā-
gate dharmakkhāya (?) nāmādikam pavattitāni asaṃjānā-
māno sutthupākato sabbaso cāveti.

kim attham ālopitāni dhammakkhandhānam avidha-
sanatthāya saddhammathitīyā sattahitāya alopitāni ¹

tato patthāva te sabbe nikāyā honti potthake |
atthakathā tikā sabbe honti potthake thitā ||
tato patthāya te sabbe bhikkhū ādimahāganā |
potthakesu thite yeva sabbe passanti sabbadā |
potthake ālopanadīpikā nitthitā

¹ M adds

dhāyamāno bhagavā ambhākam sugato dhāro |
nikāye pañca desesi yāva nibbānagamanā |
sabbe pi te bhikkhū ādi manasā vacasā maṃ (?) |
sabbe vācuggatā honti mahāpaññāsatiṃ (?) |
nibbuta lokanāthamhi bhato (?) vassasatam bhavo |
ariyā nariyā pi ca sabbe vācuggatā dhuvam ||
tato param atthānāsam dvisatam vassagananam |
sabbe puthujjanā c'eva ariyā ca sabbe pi te |
manasā vacasā yeva vācuggatā sabbadā |
duttthagāmanīñño ca kālo vācuggato dhuvam |
ariyā nariyā pi ca nikāye dhāyanam sadā (?) ||
tato paramhi iājā vā tato cuto ca tusite |
uppari devaloke so devesu parivārito |
saddhātisso'ti nāmena tassa kim nimikho to (?) |
takoladdhaattho hoti buddhasāsanampālako ||
tadā kāle bhikkhu āsi sabbe vācuggatā sadā |
nikāye pañcavidhe va yāvā iñño mananā ||
tato cuto sa iājā ca tusite uppari |
devaloke thito santo tadā vācuggatā tato ||
tassa puttā pi ahesum anekā'va ijjam gatā |
anukkamena cutā te devalokamhi satā dhuvam ||
tathā pi te sabbe bhikkhū vācuggatā'va sampada (?)—
nikāye pañcavidhe va dhāyanā va satimatā (?) |
tato param potthakesu nikāyā pañca pi thitā |
tadā atthakathā tikā sabbe gandhā potthake gatā ||
sabbe potthesu ye gandhā pāli-atthakathātīkā |
samthitā samthitā honti sabbe pi no nassanti te ||
tadā te potthake yeva nikāyā pi thitākhilā |

yo koci pandito vīro atthakathādīkam gandhāṃ karoti
kāṇḍapeti vā tassa anantako hoti puññasamuccayo anantako
hoti puññānisamo catuṣṣīticetiyaśaḥassakāraṇasādiso ca-
tuṣṣītibuddharūpakāraṇasādiso catuṣṣītibodhinukkhāsa-
hassāropanasādiso catuṣṣītivihāsaśaḥassakāraṇasādiso

yo ca buddhavadānamāñjūsam karoti vā kāṇḍapeti vā (so
ca buddhavadānam karoti vā kāṇḍapeti vā) ¹ yo ca buddhava-
dānam potthake lekham karoti vā kāṇḍapeti vā yo ca pottha-
kam vā potthakamūlam vā deti vā dāpeti vā yo ca telam vā
cunnam vā dhaññam vā (yo) ² katthaphalākadvayam potthakam vūha-
natthāya yam kiñci vattam (2) ³ potthakachūḍe anutthāya (2) yam
kiñci suttam vā ⁴ katthaphalākadvayam potthakam vūha-
natthāya yam kiñci vattam vā ⁵ katthaphalākadvayam potthakam
yam kiñci yottam (vā potthakalapaṇṇatīmatīhī vā) yam
kiñci tavikam (2) ⁶ deti vā dāpeti vā yo ca haṇṭālena
vā ⁷ katthaphalākadvayam vā suvaṇṇena vā rapatena vā pottha-
kam vā ⁸ katthaphalākadvayam vā katthaphalākadvayam vā
kāṇḍapeti vā tassa anantako hoti puññasamuccayo anantako
hoti puññānisamso catuṣṣīticetiyaśaḥassakāraṇasādiso
catuṣṣītibuddharūpakāraṇasādiso catuṣṣītibodhinukkhāsa-
hassāropanasādiso catuṣṣītivihāsaśaḥassakāraṇasādiso
saḥagunam upāgato mahātejo sadā hoti sihanādo visūrado.

devamanussalokesu mahesakkho anāmayo ||

tadā atthakathādīni bhavanti vadanti ca ||

parihāro panditehi vattabo'va

va saddhātissassa rājino ||

vuttānāṃ kīlīṃsa issaro dhammiko dharo |

tadā khināsavassa rājino putta laukādīpissa issaro
dhammiko dharo ||

tadā khināsavā sabbe olokenā anāgatā khināsavā
passanti te dūvaññe vā puthujjano (2)

sabbe pi te bhikkhu ādī bahutā puthujjanā |

na sikkhisanti te pañca nikāye vācuggatam itī ||

potthakesu sabbe pañca ārodhapanti khināsavā |

saddhammācāra dādhīva (2) janānam puññatthāya ca ||

¹ U omits.

[illegible]

iti cullagandhavamse pakinnakadīpako nāma pañcamo
 pañcceedo
 so 5 hamsāratthajāto nandapañño'ti vīsuto |
 saddhāsīlavupeto dhammasāragavesano ° ||
 so yam ⁷

¹ M hadaññū — U o'hato ² M o'tthayamhī
³ M o'madana° ⁴ M ca ⁵ U omits ⁶ M o'asa°.
⁷ U aham — M adds

bhogam tvāvidham
 jīnanuvayam pūiam sabbadhammam vicinanto
 vīsati miṣsam gato ||
 satadaddanāna v-sajjanto kīkān'eva bhikkhuno |
 chavassāham ganam bhivā kāmānam abhimaddanam ||

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Notes and Queries¹

BY THE

REV R MORRIS, M A, LL D

AKKULA, PAKKULA, BAKKULA, VAKKULA

“ATHA kho ‘ ‘ ‘ ‘ ‘ yakkho Bhagavato bhavam
uppādetukāmo yena Bhagavā ten’ upasankamī, upa-
sankamīvā Bhagavato avidūre tikkhattum akkulopak-
kalo ti akkula-pakkulikaṃ akāsi”

“Yadā sakesu dhammesa pāragū hotī bālhamāno
Atha etam piśācāñ ca bakkulāñ c’ ātivattatī ti”
(Udāna, I 7)

The various readings are *akkulobakkulo* and *ak-
kulavakkulikaṃ*. The sense requires that we should
read *akkulo pakkulo ti*. The *yakkha* is described
as uttering some fearful sounds, which are represented by
the words *akkulo pakkulo*, each of which, the Com-
mentator says, is an imitative word (*anukāśana-
sadda*). But they are only apparently mimetic, and are
not true onomatopoeios, like our noisy exclamation—
fee fie foh fum. For *akkula - ākula*, troubled,
perplexed, confounded, *vakkula - vākula - vāyākula*,
frightened, agitated. The Commentator says that *some*
take this view of the derivation of these terms.

Akkulo pakkulo are merely instances of an *inter-
jectional* use of the words (*ākula vāyākula*, some-

¹ Many of the “Notes” are merely meant to be “additions” to
Childers’ Dictionary, and are not here given on account of any *cruc*
they may contain.

thing like the employment of "death and destruction," "fire and fury" to convey the notion of something fearful, in lieu of imitative words *Pisācas*, *yakkhas*, and other demons were supposed to utter awful cries (cf *Jat* III p 147)

As any detailed description of a demon is very rare in any old Pāli text, I give the following from the *Jama sutta*, "*Uvāsaga-dāso*" (ed Hoernle, pp 65-69) —

"Of the *pisāya* form—the following is said to be a full description its head was fashioned like a cattle-feeding basket, its hairs looked like the awn of ears of rice and shone with a tawny glare, its forehead was fashioned like the belly of a large water-jar, its eyebrows were like lizards' tails dishevelled, and of an aspect disgusting and hideous, its eyes were protruding from its globular head

. . its ears were exactly like a pan of winnowing sieves, its nose was similar to the snout of a ram, and its two nostrils were fashioned like a pan of cooking stoves with large orifices, its beard was like the tail of a horse, of an exceeding tawny hue . . its lips were pendant exactly like those of a camel, its teeth (in length) looked like ploughshares, its tongue was exactly like the pan of a winnowing sieve, its jaws in length and crookedness were fashioned like the handle of a plough, and its cauldron-like cheeks were hollow and sunken and pale, hard and huge, its shoulders resembled kettle-drums, its chest (in width) resembled the gate of a goodly town, its two arms (in bulkiness) were fashioned like the shafts of smelting furnaces, its two palms (in breadth and bulkiness) were fashioned like the slabs for grinding turmeric, the fingers of its hands . . were fashioned like the rollers of . . . slabs, its nails were fashioned like the valves of oyster-shells, the two nipples on its breast depended like a barber's pouch, its belly was rotund like (the dome of) an iron smelting furnace, its navel (in depth) looked like the rice-water bowl (of a weaver), its two thighs were like a pan (of shafts of) smelting furnaces, its knees were like the cluster of blossoms of the *Ajjuna* tree, excessively tortuous . . , its

shanks were lean and covered with hair, its two feet were fashioned like (large) grinding slabs, the toes of its feet were fashioned like the rollers of (large) grinding slabs, and its nails were fashioned like the valves of an oyster shell. The knees (of this demon) were shaking and quaking, his eyebrows were knit and bent, his tongue was protruding from his widely opened mouth, he (wore) a chaplet made of lizards, a garland of rats hung around him by way of adornment, (he wore) earrings made of mungoosees, and a scarf made of serpents, he slapped his hands on his arms, and roared, and laughed aloud in a horrible manner, he was covered with various sorts of hair of five colours "

The following is the Commentary on a part of the Udāna, I 7 —

Sattame Pāvāyan ti evam nāmake Malla-nājunam nagare. Ajakalāpake cetiye ti Ajakalāpakena nāma yakkhena paṇigahitattā Ajakalāpakan ti laddhanāme manussānam cittikatatthāne. So kira yakkho aje kalāpetvā bandhanena ajakotthāsena saddhim balim paticehati (MS balī paccehati) na aññāthā, tasmā Aja-kalāpako ti paññāyittha. Keci pana 'ajake viya satte lāpeti ti Ajaka-lāpako ti Tassa kua satthā balim upanetvā yadā aja-saddam katvā balim upaharanti tadā so tussati, tasmā Ajaka-lāpako ti vuccatīti' So pana yakkho ānubhāvasampanno kakkhalo pharuso tattha ca sannihito, tasmā tam thanam manussāy-āvitam karonti kālena kālam balim upaharanti, tena vuttam Ajakalāpake cetiye ti

Ajakalāpakassa yakkhassa bhavane ti tassa yakkassa vimāne. Tadā kira satthā tam yakkham dametukāmo sāyanhasamaye eko adutiyo pattacivaram ādāya 'bhavanadvāram gantvā tassa dovārikam bhavanam pavisanatthāya yāci' 'So kakkhalo bhante Ajakalāpako yakkho, samano ti vā brāhmano ti vā gāravam na karoti, tasmā tumhe evam jānātha, mayham pana tassa ca anāiocanam ayuttan' ti tāvad eva yakkhasamāgamam gatassa Ajakalāpakassa santikam

vāta-vegena agamāsi. Satthā anto-bhavanam pavisitvā Ajakalāpakassa nisīdana-maṇḍape paññattāsane nisīdi Yakkhassa orodhā satthāiam upasankamitvā ekamantam atthamsu. Satthā tāsam kālayuttam dhammim katham kathesi Tena vuttam Pāvāyam vihaia ti Ajakalāpassa yakkhassa bhavane ti

Tasmim samaye Sāṇḍagāṇḍavātā (sic) Ajakalāpakassa bhavana-matthakena yakkha-samāgamam gacchantā, attano gamane asampajjamāne, 'kinnu kho kāranan' ti āvajantā satthāiam Ajakalāpakassa bhavane nisinnan disvā tattha gantvā Bhagavantam vanditvā, 'bhante mayam yakkha-samāgamam gamissāmā ti' (MS gamissāmī ti) āpucchitvā padakkhinam katvā gatā yakkhasannipāte Ajakalāpakan disvā tutthi pavedayimsu—'lābhā te āvuso. Vāta' te bhavane sadevake loke Bhagavā va [MS ca] nisinnno upasankamitvā Bhagavantam payiupāsatu dhammañ ca sunāhīti' So tesam katham sutvā ime ekassa mundakassa samanassa bhavane nisinnabhāyam kathentīti kodhabhūbhūto hūtvā—'ajja mayham tena samanena saddhim sangāmo bhavissatīti' cintetvā yakkhasannipātato utthahitva dakkhinam pādam ukkhipitvā satthiyojanamattam kutam [read akkamitam?] dvidhā ahosi Sesam ettha jam vattabbam Ālavakasutta-vannanāyam āgata'na'yen' eva veditabbam. Ajakalāpakassa hi Ālavakasamāgamasadiso va Tam sutvā patikarane ti (MS padikarane) ti vissajjanam bhavanato ti Tikkhattum nikkhamanam pavesanañ ca Ajakalāpako hi āgacchanto yeva 'etehi yeva tam samanam palāpessāmīti' Vātamandalādikaena vasse ca samutthapetvā tehi Bhagavato kiñci kesaggamattam pi kātum asakkonto hattho ativiya bhayānakarūpe bhūtagane nimmimitvā tehi saddhim Bhagavan'au upasankamitvā antanten'eva caranto sabbarattim nānapakāiam katvā pi Bhagavato kiñci kesaggamattam pi nisinnatthānato cālanam kātum nāsakkhi Kevalam pana 'ayam samano mam anāpucchā mayham bhavanam pavisitvā nisīdatīti' kodhavasena pajjalīti Ath'assa Bhagavā eittuppattīnāti nātvā 'seyyathāpi nāma candakukkutassa

nāsāya cittam (?) bhindeyya evam so bhīyosomattāya candatāro assa, evam evāyam yakkho mayi idha nisinne cittam padūseti, yannūnāham bahi nikkhameyyan ti' sayam eva bhavanato nikkhamitvā abbhokāse nisīdi Tena vuttam tena kho pana samayena Bhagavā rattandhakāra timisāyam abbhokāse nisinno hotīti Tattha rattandhakāra timisāyan ti rattiyam andhakāra natamasi, calkhunāññi uppatthite bahalandhakāre ti attho Cātāggesaṃsaraṃ rāto kha tadā andhakāro pavattatīti Devo ti meggho Ekamekam phusitakam udaka-bindum pāteti.

Atha yakkho 'iminā saddena tasetvā imam samanam palāpessāmīti' Bhagavato samīpam gantvā akkulo ti ādinā vā bhīsanam akāsi Tena vuttam atha kho Ajakapālako ti ādi Tattha bhayan ti cittutiāsam, chambhitattan ti ūrutthambhaka-saṇṇassa chambhita-bhāvam, lomahamsan ti lomānam pabhattha-bhāvam Tīhi padehi bhīsaṃ, bhīsaṃ eva dasseti Upasankamīti Kasmā panāyam evam-adhippāyo upasankamī? nanu pubbe attanā katabbavippakāram akāsi? saccam akāsi Tam pan' esa antobhavane khemattāhāne thūabhūmiyam thitassa na kiñci katum sakkhi, idāni bahi thitam evam bhimsāpetvā palāpetum sakkā ti māññamāno upasankamī Ayam hi yakkho attano bhavanam thirabhūmīti māññati, tattha thitattā ayam hi samano na bhāyatīti ca

Tikkhattum akkulo pakkulo ti akkula-pakkulīkam akāsīti tayo vāie akkulo pakkulo ti bhimsāpetukāmatāya evarūpam saddam akāsi Anukāraṇasaddo hi ayam Tadā hi so yakkho Sineu(m) ukkhipanto viya, mahāpathavi(m) parivattanto viya ca, mahatā ussāhena asani-sita-saddassa sanghātam viya ekasmim thāne puñjakatam hutvā vimocchavānanti disāvajānam kappa-gajjita-kesara-sihānam sila-ninnādam, yakkhānam hunkāra-saddam, bhūtānam atthahāsāvam, asuānam appotana gho-am, indassa devarañño vajjanigghosa-nigghosaṃ attano gambhīratayā vupphātātāya bhayānakatāva ca avasesam saddam abhībhavantam iva

ca, kappavutthāna-mahāāta-mandalikāya viṇigghosam,
pūthujjanānam hadaṃ phālentam vīya mahantam pati-
bhayaṇigghosam avyattakkharam tikkhattum attano
yakkhita-gajjitaṃ gajji 'etena imam samanam bhimsa-
petvī palāpessāmiti' Yassam nicchāraṇena pabbatā-
patikam muñcimsu, vanappati-jetthake upādāya sabbesu
ukkhalaṭā-gumbhesu pattaphalapupphā nisidivimsu, tiyo-
anasahassa-vitthatāyato pi Himavantapabbataiājā ca ekam
pi sankampi sampavedhi, bhummadevatā ādum katvā yeb-
huyyena devatānam pi ahud eva bhayaṃ chambhitattam
lomahamsam pageva manussānam aññesañ ca apada-
divipadacatuppadānam mahāpathavīyā udūyana-kīlo vīya
mahatī vibhimsakā ahoṣi, sakakalsmim Jambudīpatale
mahantam kolāhalam udapādi Bhagavā pana tam saddam
kismintī amaññamāno niccalo nisīdi Mā kassaci minā
antaīāyo hotū ti adhiṭṭhāsi Yasmā pana so sa ldo akkula-
pakkula itī minā ākāraṇa sattānam sotapatham agamāsi,
tam tasmā tassa anukarāṇa-vasena akkulo ti yakkhassa
ca tissam nigghosa-nicchāraṇīyam akkula-pakkula-paka-
raṇam atthitī katvā akkula-pakkulikaṃ akāsī ti
sangaham anopayimsu Keci pana ākula-bhākkula itī
pada-divayassa paṇiyāyābhiddhānavasena akkulo pakkulo
ti āsāsa saddo vutto ti vadanti Yathā ekam ekanganam ti
yasmā ekavāraṃ jātako patham uppatī-vasen' eva nibbat-
tattā ākulo ti ādi attho ākāro tassa ca ākāragamam katvā
vassattam katan ti, dve vāre pana jāto bhakkulākula-
saddo e'ttha jāti paṇiyāyo kolankolāti ādisu vīya vutta-
. lliu nē ānandīva ca saddaṃ pīyey, vīgamena pade jalā-
bhujasīhavyagghādayo dutiyena andaja-āsivīsa-lanha-sap-
pālāyo vuccati, tasmā sīhādiko vīya, āsivīsādiko vīya ca,
ahau te jīvītaḥārako imam attham yakkho padañ ca yena
dassetitī añño Apāre pana akkhulo bhakkhulo ti
pālim vatvā, akkhetum khetum vīnāsetum ulatī pavattatitī
akkhulo, bhakkhitum ulatitī bhakkhulo vadanti

AGGINIKĀSI

“Padumam yathā agginikāsi-phālimam” (Jāt.
III p 320)

Aggīnikāśi = sunya cf Sk kāśi, 'the sun

AGGO

“Vihāragga,” cf Sk agga, ‘multitude,’ and see Cullav VI 11 3, XII. 1 1

AGHĀVĪ

“So ’ham na sussam asamadhuissa dhammam ten’ amhi atto vyanagato aghāvī” (Sutta N III 11 16)

Aghāvī (adj), ‘suffering’, cf Sk agha, ‘pain,’ ‘suffering’

ANKETI

“Imasmim pana iukkhe ambāni anketvā gahitāni ekam phalam asamente ambhākam jīvitaṃ n’ atthi” (Jāt. II p 399)

Anketi = Sk ankayati, ‘to mark’ In the following passage it means ‘to brand’

“Kincid eva dosam disvā taletvā bandhitvā lakkhanena anketvā disāpaibhogena pi bhuñjassanti” (Jāt I p 451)

ANGĀRĪ

“Angāriṃ dāni dumā bhadante phalesu chadanam vippalāya

te accimanto va pabhāsayanti. ”

(Thera G v. 527, p 56, Jāt I. p 87, Translation, p 121)

Angāri = bright, red cf Sk. angāra, a firebrand, angāri, a portable fire-place Angārika, the planet Mars (see Sum p 95).

ANGINĪ.

Anginī = anga-latthi-sampema (Therī G v. 297, p 152 and Com. p 206)

Does anga-latthi = Sk anga-lakṣa, a plant with pale red blossoms? The mention of pātali in this verse seems to indicate this

ACCĀVADATI

“Atha kho sā bhikkhunī tassa bhikkhuno bhuñjantassa pāṇiyena ca vidhūpanena ca upatthitvā accāvadati” (Suttav II p. 263).

Accāvadatī (aty-ā-vad, not in Sanskrit) seems to have the meaning of 'to greet too familiarly'

ACCHUPETI

"Atha kho so bhikkhu aggalam acchupesī," then that bhikkhu inserted a gusset (into his under-garment) (Mahāv VIII 14 1, p 290) For the passive acchupīyatī see Cullav V 9 2

Acchupatī (ā+chup, not in Sanskrit), 'to insert, fit in'

AJAKARA

"Tesam ajakāṃ medam accahāsi bahutāso" (Jāt III p 484)

Ajakāṃ = Sk ajagāṃ, a boa-constrictor (see Mil. pp 303, 406)

AJJHA

'Ajjhāgare," in one's own house (Anguttara III 31) Sk ātmya, through the forms admya, adhya?

AJJHAPPATTO

"Atha nam so sakuno ajjhappatto ākāsam pakkhandī" (Dhammapada, p 155)

"Dijo yathā kubbanakam pahāya
bahupphalam kāṇanam āvascya
evam p'aham appadasse pahāya
mahodadhim hamsa-ī-iv' ajjhappatto"

(Sutta N V 18 11, p 207)

"So passasanto mahatā phanena bhujangamo kakkatam ajjhappatto" (Jāt III p 296)

Ajjhappatta (adhy-ā prāp, not in Sanskrit)= sampatta, 'come to, reached'

"Atha nam tattha gocaram ganhamtam disvā sakunagghī sahasā ajjhappattā aggahesi" (Jāt II pp 59, 60)

"Vitapo ajjhappatto bhaṇṇi lohitaṇ tapam" (Ibid p 450)

Here ajjhappatto seems to mean 'come down on,' 'flown at,' 'rushed at'

AJJHAVANA

“Bhagavā pi ajjhavana-ajjāna-pāṇi-
jāṇi-pāṇi-pavani-vamsa-dharano” (Mil p 225-6)

It is contracted to ajjhena in the phrase ajjhena-
kujja (Sutta N II 2-4) = ‘corrupting the text’
(Com)

Prof Fausboll explains the compound as ‘worthless
reading,’ but as kujja = Sk kujja, it probably means
‘perverting the (true) reading,’ ‘corrupting the text’

Ajjhavana = Sk adhyavana

AJJHĀYAKA

(1) “Ajjhāyako pi ce assa tinnam vedāna pāragū”
(Thera G v 1171, p 105)

“Ajjhāvako mantadhao tinnam vedāna pāragu”
(Jāt I p 3, Anguttara III 58, 1, p 163)

(2) “Punadvase iñāsupin ajjhāyako pucchī” (Suttav.
I p 310)

In the first passage ajjhāyaka is ‘a student of the
sacred books,’ and in (2) it means ‘an interpreter’ (cf Sk
adhyāya, ‘a reader, student’)

AJJHITTHA

“Atha kho Mahā-anthhatthero Mahinda-ttherena ajj-
hittho attano anuūpena pattānukkamena dhammāsane
nisīdi” (Suttav I p 342, Mahāv II 15-5)

Ajjhittha (adhy-īśh, not in Sanskrit), ‘requested’

AJJHĀRŪHATI

“Ajjhāīrūhatī dūmedho” (Samyutta XI 1-5).

Ajjhāīrūhārukkhā (Jāt III p 399, l 14)

Ajjhāīrūhatī (Sk adhy-ārūh), ‘to increase, grow’

Ajjhāīrūha = Sk adhyārūha

AJJHUPAGACCHATI

“Dhanum tūmañ c i mikkhuppa saññānam ajjhupāgamañ”
(Jāt. II p 403)

Saññānam ajjh° = pabbajjam upagato, pp ajjhupa-
gata (Mil p 300, Thera G v 587, p 61)

Ajjhupagacchati (adhy-upa-gam, not in Sanskrit),
'to resort to, practise'

AJJHUPEKKHATI

"Yam so attano oase piye putte disvā ajjhup-
pekkhī" (Mil p 275) See Anguttara III 27, p 126-7;
III 100 13, Sum p 53

Ajjhupēkkhati (adhy-upeksh, not in Sanskrit, from
root iksh), 'to be indifferent, to disregard'

AJJHUPAHARATI

"Yato ca so bahutaṃ bhojanam ajjhupāhā-
tato tatth' eva samsīdi, amattaññu hi so ahu"

(Jāt II p 293)

Ajjhupaharati = ajjho harati, 'to eat' (adhy-
upa-hā not in Sanskrit)

AJJHUPETA

"Succam avanipālo saññamam ajjhupeto" (Dāth.
IV v 5, see Jāt IV p 440)

Ajjhupeta (adhy-upeta, not in Sanskrit), 'arrived
at, attained.' See AJJHUPAGACCHATI

AJJHETI

"Na so socati, nājjheti" (Sutta N IV 15, 14)

Ajjheti (Sk adhyeti) = abhijjhāti (abhijj-
hāyati), 'to long for,' 'covet' (see Dāth III v 81)

AJJHOGĀHETI

"Yadā āham bahārāññe suññe vivimākanane

ajjhogāhetvā viharāmi Akatti nāma tāpaso"

(Car Pit I 3)

"Puniso nāvāya mahāsamuddo ajjhogāhitvā"
(sic) (Mil p 87) "Vanam ajjhogāhetvā" (Ibid p 300,
Jāt I p 7, Suttav I p 148)

Ajjhogāheti (adhy-ava-gāh, not in Sanskrit),
'to plunge into, to enter'

AJJHOPANNA

“So tam pindapātāṃ gathito mucchito ajjhopanno paṇibhuñjati” (Anguttara III 121, see *ibid* II 5 7, Udāna VII 3 4, Sum p 59)

Ajjhopanna, ‘attached to,’ ‘cleaving to,’ from adhy-ava-pad (not in Sanskrit)

AJJHOSĀYA

“Sabbe bālaputhujjanā kho ajjhosaṃsāya tittanti” (Mil p 69, see Therā G v 794, p 77) For ajjhosaṃsāya, see Anguttara II iv 6, p 66

Ajjhosāya gerund of ajjhoseti (Sk adhy-ava-so)

AÑCATI

“Udakam añcati” (Jāt I, Com p 416), añcati udañcati, ‘to draw up’ (water out of a well) See Udañcanī Cf “añcāmi nam na muñcāmi asmā sokapariddavā” (Therā G v 750, p 74).

AÑJANA

The only meaning assigned to añjana by Childers is ‘a collyrium for darkening the eye-lashes,’ but it has also the sense of ‘ointment’ (for the eye).

“Añjanan ti dve vā tīni vā patalāni (cataracts in the eye) nihaṇanasamattham khāṇañjanam” (caustic ointment) (Sum p 98)

Añjana, ‘box for ointment’ (Mahāv. VI 12 1, Cullav. V 28) See Therā G v 773, p 75

ATTAKA

“Attakam katvā” Jāt III p 322, ‘a kind of platform on a tree for a sportsman’ (Jāt I p 173) Cf Sk atta, ‘a watch-tower’ (Sum. p 209).

ATTIYATI

“Te sakena kāyena attiyanti harāyanti jigucchanti”

* Abhivadanti here seems to mean welcome, delight in

(Suttav I p. 68) See Jāt I p 292, II p 143, Therī G v 140, p 137

We also find the form addīyatī (Therī G Com p 204) and addīto (Ibid v 328, p 155)

Cf “Santī Bhagavataḥ cīvalā ye 'nena pūṭikayen ādīyamānā jehīyānte vijugupsamānāḥ cāstīam apy ābhāṣyanti” (Divyāvadāna, p 39, l 7)

ATA

In the Pālī Text Society's Journal for 1884 *ata* was pointed out as meaning ‘the *claw* of a crab’ (see Samyutta IV 3 4, p 123) It also occurs in Mahāvagga I 71 1, p. 91, where it is applied to the ‘nails,’ but is translated ‘thumbs’ in the Vinaya Texts, vol 1 p 225

ANDAKA

“Andakavāco” = sadosavāco (Jāt III p. 260). Andaka, ‘haish,’ a blunder for *candaka*?

ATI

Under *atī* Childers note its use before *adjectives* to express the meaning of ‘over, beyond, very,’ but gives no instances of the combination of this particle with *nouns* Cf the following —

Ati-aggatā = ‘immense superiority’—“Buddho atī-aggatāya anupamo” (Mil p 278)

Ati-jaccatā = ‘great efficacy’—“Agādo atī-jaccatāya pilāya samugghātako iogānam antakaṇo” (Mil p 278)

Ati-ppabhatā = ‘intense brilliancy’—“Suriyo atī-ppabhatāya timuam ghāteti” (Mil p 278)

Atibhāṇikatā = ‘immense weight’—“Sineru atī-bhāṇikatāya acalo” (Mil p 278) Cf atibhāṇitā (Sum p 202)

Ati-vittharatā = great diffusiveness—“Ākāso atī-vitthāṇatā ananto” (Mil p 278)

ATINETI

“Udakam atinetabbam” (Cullav VII 1 2 p 180).
Atineti (ati-nī not in Sanskrit), ‘to lead over,’
‘urigate’

ATIPĀTA, ATIPĀTI

“Tattha pānassa atipāto pānātipāto” (Sum p 69)
Atipāta (Sk atipāta), ‘destruction.’
“Etesu giddhā vuuddhātīpātino” (Sutta N II 2 10).
Atipātī (Sk atipātin), ‘transgressing, offending’

ATISETI

“Atisitivā aññena vadanti suddham” (Sutta N IV 13 14)
Atiseti (Sk atīṣī), ‘to excel,’ ‘surpass’

ATIHARĀPETI

“Dhaññam atiharāpeyyāsi” (Mil pp. 66, 81)
See Cullav VII 1 2, p 181

Atiharāpeti (caus of ati-hi not in Sanskrit), ‘to garner,’ ‘harvest’ (Anguttara III 92 3, p 242).

Atiharati seems to mean ‘to take back’ (Mahāv. I. 25 16, Cullav VIII 1-4, Suttav. I p 18) For atiharaṇa see Sum p 193

ATTHANTARO

“Atthan ca yo jānāti bhāsītassa atthañ ca ñatvāna tathā karoti

atthantaro nāma sa hoti pandito” (Thera G. v 374, p 41).

Cf dosantaro = nat. l. 10 (Anguttara II 3. 3, p 59, Cullav IX 5 2)

ATTHAVĀ.

“So atthavā so dhammattho” (Thera G. vv. 740, 746, p. 73). Cf “vacanam atthavantaṃ”; “ācā atthavati” (Mil p 172).

Atthavā (Sk. arthavant), ‘significant’

ATTHIPAÑHENA

“Atthipañhena āgamam,” ‘I have come suppliantly with a question’ (Fausboll) Sutta N V 15 1, V 16 3 Ought we not to read atthiñhena ‘desirous of (receiving an answer to) a question, the instrumental being governed by atthi and (Sk atthin) atthiko

ATTHIKAROTI

“Tad atthikatvāna nisamma dhūo” (Sutta N II 8 2) See Udāna VIII 1-4, Samyutta IV 2 6, VIII 6, Mahāv II 3 4

Atthikaroti = ‘to realise,’ ‘understand’ The translators of the Vinaya Texts explain it by ‘to admit the authority of’

ADEJJHA

“Dhanum adejjham hatvāna usum sandhāy’ upāgamī” (Jāt IV p 258) See Jāt III 274, Mil p 141

Adejjha (= Sk adhi-jyā), ‘string.’

ADEJJHA=ADVEJJHA

“Advejjha-vacanā buddhā” (Buddhavamsa, II 110, p 12, Mil p 141) “Manaso adejjho” (Jāt III pp 7, 8) “Advejjhatā,” ‘sincerity’ (Jāt IV p 76)

Advejjha (Sk a-dvaiddhya), ‘sincere,’ ‘free from duplicity’

ADHIKARANĪ

Adhikarānī, ‘a smith’s anvil’ (Jāt III 282) See Karanī

ADHIPA

“Naiādhīpa” (Dāth III v 52) “Migādhīpā,” ‘a lion’ (Jāt III p 324) See Jāt II p 369, Dhammap p 417 Adhīpa (Sk adhīpa), ‘lord,’ ‘ruler,’ ‘king’

ADHIPATI

In “cando ulu-iājādhīpati” (Mil p 388) ought we not to read ulu-iājādhīpati?

ADHIKUTIANĪ

“Sattisūlupamā kāmā khandhānam adhi-kuttanā (Thei G v 58, p 129, v 141, p. 137 Samyutta V. 1, 6, p. 128)

Adhi-kuttana = ‘a cutter,’ ‘knife,’ from the root kutt, ‘to cut’

ADHIPĀTETI

“Atha kho Bāhiyam Dāruṇiyyam gāvī taṇṇa vacchā adhipātetvā jīvītā voropesi” (Udāna I 10, p 8)

We do not find adhipat in the Sanskrit dictionaries in the sense of abhipat, ‘to assail,’ ‘attack’ The variant lection (Burmese) avibādhitvā points to adhibādh, but the reading in the text is quite right, cf “pāsaṇ ca ty-aham adhipatavissim” (Jāt IV p 337) See Cul VII 1, 2 In the Sutta Nipāta vv 988-9, 1025, we find “muddhādhipātā” (— muddhāpāta, in v 987), ‘head-splitting’

In the Com to the Thei Gāthā v 413, we find adhipatana (= pāta), ‘attack’ Cf the following note

ADHIPĀTAKA.

“Tena kho pana samayena sambhulū adhipātakā tesu telappadīpesu āpāta-paripātam anayam āpajjante” . Patanti pajjotam iv’ ādhipātā” (Udāna VI 9, p 72)

Adhipātaka (v l a t i p ā t ā k a) = salabha, ‘moth’

In Sutta Nipāta (IV 16, 10) we have the following reference to adhipātā —

“Pañcanna dhīro bhayānam na bhāye
bhikkhu sato sa pariyaṇta-cāri
damsādhipātānaṃ sirimisapānam
manussāṇaṃ bhayaṃ cetaṇhā”

Upon the above the Commentary has this note of explanation —

* For pataha-pātakū (in the Com) read patanga-pātakū

“Damsādhīpātānanā tī pingala-makkhikānañ ca sesa-makkhikānañ ca sesa-makkhikā hī tato adhipatitva¹ khādanti (‘bādhanti), tasmā adhipātā tī vuccanti” (Translation, p 181)

ADHIBHAVATI

“Mā vo kodho ajjhabhavi” (Samyutta, XI 3, 5; see Jāt II p 336) In Jāt II p 80, we find ajjhabhavi = ajjhabhavi “vināsam pāpesi”, and ajjhābhavati (Ibid p 357, ll 6, 16)

Adhibhavati (Sk adhibhū), ‘to overcome’

ADHIMUCCHITA

“Kimī va mīlhasallitto sankhāre adhimucchito” (Thera G v 1175, p 105) Cf “gandhesu adhimucchito” (Thera G. v 732), “ettha loko ‘dhimucchito” (Samyutta IV 2 7 7)

“Panītam yadī vā lūkkham appam vā yadī vā bahum
Yāpanattham ābhūñjimsu agiddhā nādhimucchitā”
(Thera G v 923, p 84)

Adhimucchita is also used in the same sense as mucchita Cf “adhimucchitā pajā” (Jāt II p 437-8), where adhimucchitā is explained by “kilesamucchāya atīviya mucchitā. See Jāt III p 242

Adhimuccati, ‘to have faith, to trust,’ is also used with loc

“Vinayassu mayī kankham adhimuccassu bihmana” (Sutta N III 7. 12 = Thera G v 828, p 79). See Mil p 234, l 18, “ten’assa desanāya cittam mādhatum mādhimuccati” (Sum p 316).

In Mahāv V 1. 16, 20, VI 15, 8, adhimuccati = ‘to set free’

ADHIVĪSAKA-JĀTIKĀYA.

“Aham an-adhivāsaka-jātikāya tumhehi sadd-

¹ Cf “adhipatati vayo khano tath’eva” (Jāt IV p 111)

him patiently with you" (Jāt III p 369, IV p 11), 'I spoke
impatiently with you' Cf *adhivāsaka*, Jāt IV p. 77, l. 4

ADHIVĀHANA

"Vuiyam me dhuuadhoiayham yozakkhcinā dhivā-
 hanam" (Sutta N I 4 4)

Cf *adhivāhanī* (f) (Thera G v 519, p 54), *adhivāhana* (not in Sanskrit), 'carrying', 'bearing'

ADHISETI

"Andāni . . . *adhisaṇṇānī*" (Suttav. I p 3)

"Atha pubbalohitamisse
 tattha kim paccati kibbisakāni
 yaññan disatam *adhiseṭṭi*
 tattha kīḷḷatī samphusamāno"

(Sutta N III 10 15)

See Buddhist Suttas, p 223

Adhiseṭṭi (Sk *adhīṣṭi*) (1) 'to lie on, sit on eggs',
 (2) 'live in'

ADHĪYATI

"Kasmā tuvaṃ dhammapadāni bhikkhu
 nādhīyasī bhikkhūhi samvasanto"

(Samyutta IX. 10 4)

"Rājakumāro vijjam *adhīyati*" (Mil p 164)

Cf "*adhīyati*," Suttav II p 204, *adhīcca* =
adhīyitvā (Jāt III pp 28, 218, 237, IV p 76)

Adhīyati (Sk *adhī*) 'to study,' 'learn,' 'acquire'

ANĀYĀSA

"Upasanto anāyāso vip̐pasannamanāvilo
 kalyāṇasilo medhāvī dukkhass' antakaṇṇo siyā"

(Thera G v 1008, p. 91)

Anāyāsa, 'peaceful,' from *āyāsa*, 'effort,' 'trouble'

ANĪKATTHA

"Dovāṇika-anikattha . . . *ājūpajivine* jane disvā evaṃ
 cittaṃ uppajjeyya" (Mil. p 234)

Anīkatthā (Sk anīka-stha), 'a sentinel,' 'loyal guard', cf anīka, 'army,' 'allay'

ANITTHURĪ

"Anitthurī ananugiddho anejo sabbadhī samo"
(Sutta N IV. 15 18)

A-nītthurī (Sk a-nishtūrin), 'not harsh'

ANĪTIHĪ

"Abhihū hi so anabhihūto
sakkhi dhammam anītiham adassī,
tasmā hi tassa Bhagavato sāsane
appamatto sadā namassam anusikkhe ti"

(Sutta N IV 14-20)

See ibid, V 5 5, VI 6 6, Therā G v 331, p 38

Anītiha, 'without traditional instruction', Sk
itihā, 'according to tradition'

ANUKAROTI

"Na kho Sāriputta Devadatto idān' eva mama anukaronto vināsam patto" (Jāt I p 491, II 162, see Anguttara III 70 14) "Asanto nānukubbanti [satam]" (Jāt IV p 65)

Anukaroti (Sk anu-kṛti) 'to imitate' (with gen)

ANUKKAMATI

"Hatthikkhandhāvapatitam kuñjaḷo ce anukkame
Sangāme me matam seyyo yañ ce jīve parājito 'ti"

(Therā G v 194, p. 25). See Samyutta, I 4 5, p 24,
M P S p 9

Anukkamati (Sk anukīam), 'to abandon'

ANUKĀMA, ANUKĀMĀ

"Ayaṃ Assakaṛājena deso vicaṇito mayā
anukāmayānukāmena piyena patinā saha"
(Jāt II p. 157)

Anukāmayā (inst of anukāmā) = kāmāya-mānāya (Com), anukāmena = anukāmānena (Com)

ANUGANHĀTI.

“Na kho pana mam Satthā saṃpajīvācari’ ev’ atthena anuganhāti ditthadhammikenā pi anuganhāt’ eva” (Jāt II p 74)

See Thera G v 300, p 38, Sum p 3, Mahāv I 26 1.
Anuganhāti (Sk anu-gī ahi), ‘to protect.’

ANUGĀYATI

“Ye keci siddhā saccam anugāyanti” (Mil p 120)

“Pāḍānam anugāyissam” (Sutta N. V 18 8, p 206) “Tattha sikkhānugāyanti” (Sutta N. IV 15 6)

Anugāyati (Sk anugāi, to sing after or to another), ‘to repeat,’ ‘declare’

ANUGHĀYATI

“Bhamaiā va gandham anughāyitvā pavisaṇti” (Mil p 343)

Anughāyati (anu-ghī ā not in Sanskrit), ‘to smell,’ ‘snuff’

ANUGIJJHATI

“Thiyo bandhū puthukāme yonāso anugijjhati abalā nam baliyanti” (Sutta N IV 1 1 See ibid IV. 10 7, IV 14 7) See Jāt IV p 1

Anugiddha (Thera G v 580, p 60, Sutta N. I. 5 4, I 82, IV 27, IV 15 8)

Anugijjhati (Sk anu-gī dhi), ‘to be greedily after’

ANUCĀṆKAMATI

“Buddhassa cankamantassa pitthito anucākamam” (Thera G v 1044, p 93)

Anucākamati (anu-cānki am not in Sanskrit), ‘to follow’

ANUCINNA

“Teh’ ānucinnam isibhi maggam dassana-pattiyā dukkhas’ antakūyāya tvam Vaddha anubrūhaya”

(Therī G v 206, p 113).

“Suyuddhena suyitthena saṃgūṇavajayena ca

brahmacariyānucinnena evāyam sukham edhati”

(Thera G v 236, p 30)

Anucinnam (1) = practised (pp), in (2) = practice (sb) from *anucatiati* (Sk *anucatiati*), 'to follow out,' 'practise' See Jāt IV p 286.

ANUJĪVITA

“Dīḥ gāṭam sīlavatān ujīvitā m
bhavūpapattuñ ca vadesi kīḍisam”

(Sutta N IV 9 2)

Anujīvita, 'life,' from anujīvati, 'to live under or by' Cf anujīvī, 'a follower,' 'dependant' (Jāt III p 485 Anguttara III 48, p 152) See Jāt IV p 271

ANUJJUGĀMĪ

Anujju-gāmī (Jāt IV p 330), 'a snake,' from anujja (Sk anūjju), 'crooked,' and gāmī, 'going' Cf anujjuka Jāt III p 318

ANUTĀPĪ

Anutāpīnī (f) in “pacchānutāpīnī,” ‘repenting,’ ‘regretting’ (Theṇī G. v 57, p 129, v 190, p 141)

Cf Sk anutāpa, 'repentance,' anutāpīn, 'regretting'

ANUDASSETI

“Cariyam carato pi tava Tathāgatassa sadevake loke
setthabhāvo anudassito” (Mil p 119)

Anudasseti (caus of anudriç, 'to manifest')

In the following passage *anudassati* is the future of *anudāti*, 'to give' —

“So kho panā yam kittisaddo Bodhisattānam
dasa gune anudassati” (Mūl p 276, 375).

ANUDAHATI

“[Kāmā] ukkopmā anudahanti” (Therī G v 488, p. 171) See Jāt II p 327, where anudahati = jhāpeti.

Anudahatī (Sk. anu-dah), 'to burn,' 'consume'

ANUDITTHI.

“Ye te mahārāja sattā sa-kilesā yesañ ca adhimattā
attānuditthi te upādāya Bhagavatā bhanītam . . .”

Mil p 146) "Anudittthīnam appahānam" (Thera G v 754, p 74) Cf "pubbantānudittthi" Dīgha I 1 29, Sum p 103.

Attānudittthi, 'self-iegaid'

ANUDĪPETI

"Dhammādhammam-anudīpayitva" (Mil p 227, U. 19, 33)

Anudīpeti (anu-dīp not in Sanskrit), 'to explain'

ANUDDHAMSETI

"Anuddhamsēyyā 'ti codeti vā codāpeti vā, āpatti pā-cittiyassa" (Suttav II p 148, Samyutta VIII 2 5) Anuddhamsana (Pal VIII 15)

Anuddhamseti (anu-dhvaṃs not in Sanskrit) 'to reprove'

ANUNAMATI

"Cāpo vānuna me dhīno vamsa va anulomayam" (Mil p 372)

Cāpo anunamati (Ibid)

Ibid (Sk anu-nam) 'to bend' Anunamati.

ANUNETI

"Sakam hi ditthim katham accayeyya chandānuni to iucyā nivittho"

(Sutta N VI 3 2, p 148)

Anunīta (Sk anu-nī), 'induced, led'

The passive Anunāyāti, 'to be persuaded,' occurs in Therī G Com p 204

ANUPAKUTTHA

"Khattiyo . . anupakuttho jātivādena" (Suttav II p 160)

The correct orthography, anupakkuttha, is found in a parallel passage in Anguttara III 59 1, p. 166 (Cf. Divyāvadāna, p 620)

An-upakkuttha = 'unreproachable,' 'blameless'

ANUPAKHAJJA

Childers says "this word represents the Sanskrit *anupraskandya*, and seems to mean 'having entered upon,' 'having occupied' "

"Tena kho pana ... *chabbaggiyā bhikkhū* therepi *bhikkhū anupakhajja nisīdanti*" (Cullav VIII 4 2, p 213, see Suttav II p 43, it is equal to *antopavisati* in Cullav IV 14 1)

The translators of the Vinaya Texts render *anupakhajja* by 'encroached on (the space intended for)' The old com on the 16th and 43rd Pācittiyas explain it by *anupavisitva* The sense is 'supplanted, ousted,' and probably *anupakhajja* is the gerund of *anupakhād*, 'to eat into, worm into,' and hence 'supplant' *Anupakhandati* = *anupavisati* occurs in Dīgha IV 17, Sum. p 290

ANUPATANA *see* ANUPĀTĪ.

ANUPADASSATI

"Sace me *yācamānassa bhavam nānupadassati*
sattame divase tuyham muddhā phalatu sattadha"
(Sutta N v 1 8, p 180)

Anupadassati (Sk *anu-pra-dā*), 'to give,' 'make over'

ANUPARIGACCHATI

"Sabbā *disānupaṇṇigamā cetasā*" (Samyutta III 1 9) See Jāt IV p. 267

Anupaṇṇigacchati (Sk *anu-paṇṇi-gam*), 'to traverse,' 'encompass'

ANUPARIDHĀVATI

"Tato eva *avivattā sakkāyam nissaranābhimukhā*
ahutvā sakkāyatūyam eva anuparidhāvanta jātima-
īanasārino rāgādīhi anugatattā punappunam jātimaīanam
eva anusanti" (Thei G Com p 194).

Anuparidhāvati (*anu-paṇṇi-dhāv* not in Sanskrit) = *anudhāvati*, 'to run up and down.'

ANUPARIVATTI

“Keci ādiccam anuparivattanti” (Suttav I p 307)

“Devadatto ca Bodhisatto ca ekato anuparivattanti” (Mil p 204)

Anuparivattati (anu-pa-i-vat not in Sanskrit), (1) ‘to turn towards,’ (2) ‘to meet’

In the following passage it seems to have the sense of ‘to cause to go hither and thither’ (in the round of continued existence) “Das’ ime maharāja kāyaṇugatā dhammābhavā kāyam anudhāvanti anuparivattanti” (Mil p 253)

ANUPARIVĀRETI.

“Mā kho tumhe āyasmanto etaṃ ukkhittakam bhikkhum anuvattittha anuparivārethā ti” (Mahāv X 1. 3, p. 338).

Anuparivāreti (anu-pa-i-vā not in Sanskrit), ‘to stand by, countenance’

ANUPAVALJA.

“Kin-nu kho me imehi tīhi thānehi anupavajjas-sa divaso vītivattatī ti” (Mil p. 391)

Anupavajja, ‘blameless,’ ‘unapproachable,’ from upavajja=upa-vadya. cf Pāli an-avajjo

ANUPAVITTHA

“Jānām’ aham bhante Nāgasena, vāto atthitī me hadaye anupavittham, na cāham sakkomi vātam upadasasayitun ti” (Mil p 270)

Anupavittham, pp of anupavisati (Sk anupa-viṣ) = entered

We sometimes find anupavittham “Puna ca param mahārāja iukkho upagātānam - anupavitthānam janānam chāyam deti” (Mil p 409).

Anupavitthānam janānam = to persons coming under (for shelter)

Anupavitthatā occurs in Mil. p. 257. “Sanghasamayam anupavitthatāya pi dakkhiṇaṃ visodheti.”

ANUPAHATA.

“Gimhe . . . anupahatam hoti rajojallam”
(Mil p 274)

Anupahata (pp of anu-pra-han, not in Sanskrit),
‘to throw up’

ANUPĀTĪ.

“A-suddha bhakkho’ sī khanānupātī” (Jāt III. p 528)
“Khānānupātī ti pamādakkhane anupātana-silo” (Com)

Anupātī (Sk anu-pātīn), ‘following,’ khanānupātī = following the impulse of the moment

ANUPĀPUNĀTĪ

“Kalyāṇadhammo ti yadā janinda
loke samaññaṃ anupāpunāti”

(Jāt II 65, see Mil p 276)

Anupāpunāti (Sk anu-prāp), ‘to reach,’ ‘attain,’ anupāpita (Mil p 252)

ANUPPIYA

“Anuppiya-bhānī” = anuppiyam yo āha” (Jāt II. p 390)

Anuppiya (anu-priya, not in Sanskrit), ‘what is pleasant,’ ‘flattery’

ANUPESATI

“Tato iṅgā aññaṃaṇñaṃ anusāseyya anupeseyya”
(Mil p. 36)

Anupeseti (caus of Sk anu-pra-īśh), ‘to send forth after’

ANUPPAVATTAKA

“Dhammacakkānupavattakā bhikkhū,” ‘turning the wheel of the law’ (Mil p 343)

Cf. “cakkānupavattako theṇo” (Thera G v. 1014, p 91)

ANUPHARANA

“S . . . ānupharanaccivega” (Mil p 148)

Anupharana (from anu-spharī, not in Sanskrit)
‘flashing through’

ANUBUJJHATI

“Yo pubbe katakalyāno katattho-m-anubujjhatī
atthā tassa pavaddhanti ye honti abhūpatthitā” (Jāt III.
p 387)

Anubujjhatī (pass of anubuddhi), ‘to be remembered’ has here the sense of avabujjhatī

For anubodha see Mil p 233

ANUBHĀSATI

“Bhāsanti anubhāsanti,” spoke and respoke (Mil.
p 345).

ANUMAJJATI, ANUMAJJANA

“Navangam-anumajjanto tattibhāge rahagato”
(Mil p. 90) Anumajjīyatī (passive) (Mil p 275).

“Vicāritanti anumajjana-visena pavatto visisena”
(Sum p 122) “Anumajjana-lakkhano . vicāro
ti (Mil p. 62; Sum p 63) “Anu-majjati (anu-
mriḥ, not in Sanskrit), ‘to consider,’ ‘thresh out’

ANUPPABANDHATI.

“Tasmim talāke udakūpai mahāmegho aparāparam
anuppabandhanto abhivasseyya, api nu kho . . .
tasmim talāke paṇḍitāyaṃ paṇḍādānam gaccheyyāti—Na
hi bhante ti—kena kāranena mahārājāti—Meghassa
bhante anuppabandhanatāyātīh” (Mil p 132)

Anuppabandhati (anu-pra-bandh not in
Sanskrit), ‘to follow,’ ‘succeed.’

Anuppabandhāpeti (caus, Mil. p 132).

ANUMAÑÑATI

“Yathā kalūo susu . . . dunnikhamo hoti pasā-
khajāto,

evam aham bhikkhū . . . anumañña mam pab-
bayito'mhi dānīti” (Thera G. v. 72, p 11).

As a young palm which, with its full-grown top, has become

Anumaññatī (Sk anu-man), 'to excuse'

Foī dunnikkhamo (in the passage quoted above there is the various reading dunnikkhayo Cf. Jāt. IV. p 449, where dunnikkhayo = dunnikkaddhiyo

"Dalhasmī mūle vīsate vūlhe

dunnikkhayo velu pasākhajāto "

ANUYĀYATI

"Cakkavattī divase divase anullapaniyantam mahā-pathavam anuyāyati" (Mil p 391)

Anuyāyatī (Sk anuyā), 'to go through' (Sutta N.)

ANUYOGA.

"Anuyogam dammi," 'I give an application' (Mil p 348)

ANULIMPATI

"Besajjena anulimpati" (Mil p 112, 252) Anulimpāna (Ibid pp 353, 394)

Anulimpatī (Sk anu-lip), 'to anoint,' 'besmeared'

ANULEPA

"Bhesajjapānānulepa" (Mil. p 152).

Anulepa (Sk. anulepa), 'anointing.'

ANURATTA

"Idha mahārāja rañño cattāro mahāmattā bhavēyyum, anurattā laddhayasā vissāsikā" (Mil p 146)

Anuratta (pp of anu-ṛaṇj), 'attached, faithful'

ANURAVATI, ANURAVANĀ see ANUSANDHATI

ANUVATTANA, ANUVATTĪ

"Tividhassa sucaṇṭadhammassa anuvattanam" (Jāt I p 367).

Anuvattana (Sk. anuvartana), 'compliance,' 'complying with'

woody, is hard to draw out (of the ground), even so am I (hard to be drawn from my solitude) though my wife has been brought here (to entice me from it), pray have me excused, (for) I have abandoned the world'

“Bhattu-vasānuvattinī,” ‘acting in conformity with the wish of her husband’ (Jāt II p. 318)

Anuvattinī f (Sk. anuvartinī), ‘following, obeying’ (Jāt III. 319).

ANUVĀCETI

“Vācenti anuvācenti,” ‘they cite and recite’ (Mil. p. 345)

ANUVĀTAM

“Tīn’ imāni bhante gandhajatāni yesam anuvātāni yeva gandho gacchati no pativātāni” (Anguttara III 79)

Anuvāte, ‘in the direction of the wind’ (Jāt II p 383).

“Anujānāmi bhikkhave anuvātāni paṇibhandam āropetun ti” (Mahāv VIII 21 1 See ibid VII 1 5). In the above passage anuvātāni seems to mean ‘along the edge’ (of a garment) See Vinaya Texts, vol II p 231

ANUVĀSETI

“[Bhisakko] . . vuccanīyam vucceti anuvāsaniyam anuvāseti” (Mil p 169) Anuvāsita (Ibid. p 214), anuvāsana (Ibid p 353)

Anuvāseti caus of anuvāsati (not in Sanskrit), ‘to administer an enemata’ cf. Sk anuvāsana, ‘an only enema’

ANUVIDHĪYATI

“Sunanta dhammam kālena tañ ca anuvidhīyantu” (Thera G v 875 p 81)

Anuvidhīyati = anusikkhati, anuvattati (Sk. anuvī-āhā), ‘to act in conformity with,’ ‘to follow (instruction)’ cf —

“Poiānam pakatim hitvā tass’eva anuvidhīyati ti (Jāt II p 98; ibid III p 357)

ANUVIGANETI.

“Na nūnāyam parivāritāni ābhagato anuviganeti sāsanam” (Thera G v 109, p 16).

In the above passage anuviganeti (not in Sanskrit) seems to have the meaning of viganeti, ‘to regard’

ANUVICINTETI.

“Ayonim patinisajja || yoniso anuvicintaya”
(Samyutta, IX 11. 4, Theia G v 747, Jāt III p 396).
Anuvicinteti (Sk anu-vi-cint), ‘to consider’

ANUVIJJATI

“Tāta, rājanivesanato bahum iatanabhandam hatam,
anuvijjatum vattatī āha” (Jāt III p 506)
Anuvijjati (Sk anu-vid), ‘to find out,’ ‘discover’

ANUVISATA

Anuvisata = patthata, paññāta, “Sabbā disā anuvī-
sato ’ham asmi” Jāt IV p 102, (anu-vī-sita not in
Sanskrit).

ANUVUTTHA

“Cū ānuvuttho pi kaoti pāpam,” a (wicked) person
living along with (a good person) will yet commit a crime
(Jāt II p 42)
Anuvuttha, pp of anu-vasati, ‘to dwell with’

ANUSAÑCARATI

“... anusañcaante ma-
nusse gahetvā khādati” (Jāt III p 502)
Anusañcarati (Sk anu-sañ-car), ‘to cross.’

ANUSAÑÑĀTI

“Tasmim . . samaye iañño na phāsu hoti atiyātum
vā niyyātum vā paccantime vā janapade anusaññā-
tum” (Anguttara II iv 8) See Jāt IV p 214.

Does anusaññāti (Sk anu-sam-yā) mean ‘to
visit one after the other,’ or does it signify ‘to conciliate’
(Sk anu-sañ-jñā)?

ANUSAÑÑĀYATI

“Atha kho Vassakāo brāhmano . . kammante anu-
saññāyamāno yena darūgahe ganako ten’ upasankamī”
(Suttav I p 43)

Anusaññāyati here seems to represent Sk anu-
san-dhyāyati, ‘to investigate’

ANUSATTHI.

“Tathāgato . . anusatthim deti” (Mil. p 172, see ibid pp 98, 227) “Ācariyānusatthi” (Ibid p 347)

In the above passages anusatthi has the same sense as anusitthi (cf Suttav. I p 342, and see note on Abhisattha)

ANUSĀSANĪ

“Anusāsanī-pāṭihāriya” (Anguttara III 60 6, Cullav VII 4, see Jāt III p 323, and cf anusāsanīya, Dh 145, anusāsiyati, Mil p 186)

ANUSANDĀHATI

“Yathā kamsathālam^{*} ākōtitam pacchā anuvavati anusandahati, yathā . . . ākōtanā evam vitakko datthabbo, yathā anuvavanā evam vicāro datthabbo” (Mil p 63).

“Anuvavati anusandahati,” a sound follows, or is connected (therewith) Cf Sk anu-sandhā, and Pali anu-sandhi, anu-sandhika.

ANUSIKKHATI

“Ye pi tassa anusikkhanti te pi kāyassa bhedā . . . nīrayam upajjanti” (Mil p. 61, see Sutta N. II. 7. 11, Jāt III p 315, Thera G v 963, p 88, Samyutta II 2 2, p 53) Anusikkhāpeti (Mil p 352).

Anusikkhati (Sk anu-ṣikṣhayati, desid caus. of anu-ṣak), ‘to imitate,’ follow (with gen or acc and gen)

ANUSIBBATI

“Itare pi gavakkha-jāla-sadisam anusibbantā nikkhantā” (Suttav. I p 336).

Anusibbati (Sk. anu-siv), ‘to interweave’

^{*} In the above passage kamsathāla means ‘a gong’ Childers cites the word only in the sense of ‘a bronze dish or plate’ See Jāt III p 224, where kamsathāla signifies ‘a metal dish’ (of gold or silver), as opposed to matikathāla, ‘an earthenware dish’ But ought we not to read kamsatālam?

ANUSETI

“Dīgharattānusayitam [gandham]” (Theia G v 768, p 75, v 1275, p 114)

“Dīgharattam anusayitam ditthigatam ajānatam” (Sutta N III. 9. 56) *Adhered to* for a long time are the views of the ignorant (Fausboll)

Anuseti (Sk anu-ṣī, ‘to adhere closely to’), ‘to continue, endure’

“So ca khvassa kodho na dīgharattam anuseti” (Anguttara, 130, Puggala III 2)

ANUSSAVA

“No paramparāgato anussavo ti” (Jāt II p. 396; ibid p 430; IV p 441)

Anussava, ‘report,’ ‘tradition’ Cf anussutika (Sum. p 106-7).

ANŪPA, ANOPA

Childers has anupa, ‘watery,’ but not anūpa. Cf. Sk. anūpa, ‘watery’ “Anūpakhetta,” ‘a marshy field’ (Mil p 129, Jāt IV. p 381)

“Haritānopāti udaka-middhamanassa ubhosu passesu harita-tina-sañchinnā anupa-bhūmiyo” (Jāt IV. p. 358).

ANEKAMSIKATĀ

“Pandako anekamsikatāya mantitam guyham vivarati na dhāreti” (Mil p. 98)

An-ekamsika-tā from the adj ekamsika, ‘certain’

ANOVASSAKA

“Sā tam disvā sāmī me anovassakam thānam jānāhiti āha” (Therī G Com p. 188, see Jāt III pp. 73, 506)

An-ovassaka, ‘diy,’ ‘sheltered from the rain,’ from ovassaka (ava-vaiśhaka not in Sanskrit), ‘rainy,’ ‘wet’

ANUSĀRA, ANUSĀRĪ, ANUSĀRETI

“Padānusāra,” ‘tracking the footsteps’ (Jāt III p 33).

“Bodhisatto pi papātān u s ā i e n a pabbato patanto
gumbe laggi” (Jāt II 118)

Anusāra (Sk anusāra), ‘following,’ ‘tracking’

For anusārī in vipathān u s ā i i see Therā G v 1141,
p 103, anusāietī (caus of anu-s-i-i) Mil p 36 (see
ANUPESATI), ‘to pursue’

ANTAVĀ.

“Antavā ca an-antavā ca loko ti” (Mil p 145)

Antavā (Sk antavant) ‘perishable’

ANTOBHAVIKĀ

“[Buddho] samyutto lokena, antobhavi ko lokas-
simm, lokasādhārano” (Mil p 95)

“Buddho, associated with the world, born in the world,
having fellowship with the world.”

Cf Sk. antaibhava, ‘generated within,’ ‘inward’

ANVĀGATA

“Cutā patanti patitā giddhā ca puna āgatā.

katam kiccā ratam iammam sukhen’ anvāgatam
sukhan ti” (Therā G v 63, p 10, Jāt IV. p. 385).

Anvāgata (Sk anvā-gata), ‘following’

ANVĀNETI

“Ye kec’ imo ditthi paribbasānā

idam eva saccaṇ ti vivādiyaṇti

sabbe va te mīdam anvānayaṇti”

(Sutta N IV. 13 1).

“Anvāneti (Sk anv-ā-nī) ‘to lead to, to men’

ANVĀYIKĀ

“Paññā hi setthā kusalā vadanti

nakkhattarājā-r-iva tūrakānam,

sīlam siriṇ cāpi satañ ca dhammam

anvāyikā paññavato bhavanti”

(Jāt. III 348)

Anvāyika, a follower probably, on account of the
metre, for anvayika

ANVĀVISATI.

“Maio pāpimā Pañcasālake bhāṇanagahapatike anvāvisi” (Mil p 156)

Anvāvittha (Samyutta IV 2, 8) Cf Sk anvāviṣ, ‘to take possession of,’ and for this incident see Dhammapada, pp 160, 352, and Samyutta IV 2. 4, p 114

APAKKHIKA

“Apakkhiko vādo na sobhati” (Theiī G Com p 186) Cf Pāli pakkhika, ‘belonging to a party’

APAKADDHĀPETI

“Sakkhara-kathalakam apakaddhāpetvā” (Mil. p 34, see Jāt I p 342, IV p 415-6)

Apakaddhāpeti caus of apakaddhati, ‘to remove.’

APAKANTATI.

“Gale apakantanti” = “gale chindanti” (Theiī G v 217, p 144, Ibid Com p 197)

“Apakantati (Sk apa-kṛintati), ‘to cut off’ ‘to cut.’

APAKAṬOTI

“Mam apakaṭtūna gacchanti” (Theiī G v p 447, 167)

Apakaṭoti = chaddeti (Sk apa-kṛi), ‘to remove, cast out’ The Com, p 213, adopts the reading apa-kṛitūna

APAKASSATI

“Sabbe samaggā hutvāna | abhayaṃ bhayaṃ ātha nam
kārandavam middhamatha | kasambhum apakas-
satha” (Sutta N II 6, 8)

Apakassati = apakaddhati (Sk apa-kṛish), ‘to remove, put away’

APANGĪ

“Tayā mam h’asitāpangī mihitāni bhanitāni ca
kisaṃ pandum kaṭṭanti, sā va sākā Parantapan ti”
(Jāt III 419).

A paṅgī, 'black-eyed,' from Sk apāṅga, the corner of the eye, and asita, black

For a vaṅga = apanga see Cullavagga X 10 4

APACITA, APACITI

"Bhagavā hoti . . pūjito apacito" (Jāt II p 169, Vimāna, 5, 10, p 4, Jāt IV p 75)

Apacita (Sk apa-cita), 'honoured'

"Dvādas' ime apacitīm na kaṇṭhi," "Atha papālikāva pi apacitī kātābhā" (Mil p 180)

"Dhamme apacitī" (Thera G. v 589, p 61),
"apacitīm kaṇṭhi" (Mil p 234)

apacitī (Sk apacitī), 'expiation,' 'reverence'

APACINATI

"Apacineth' eva kāmāni" (Jāt. IV p 175)

Apacinatī = viddhamsetī (Sk apa-ci, 'to diminish').

APANAMATI

Childers has apañameti, but not apanamati, 'to depart' Cf "Sutvāna nāgassa apanamissanti ito" (Sutta N v 13, 1)

APANUDETI

"Tato ahite apanudeti, hite upaganhāti" (Mil p 38)

Apanudetī (Sk apa-nud), 'to remove.'

APAMĀRIKA.

Kutthika gandakā kilāsikā sosikā apamārikā (Suttav. II pp 10, 11)

Apamārika, 'epileptic' See Childers, sv. apamāra

APALEPA

"So' palepa-patito jaṅghaṇṇo" (Therī G v 270, p 150) This (body is like) an old house with the plaster fallen off

Apalepa (=lepa, palepa) stands probably for a va pa, 'plaster'

APALOKĪ, APALOKETI

“Puna ca paṇam . hatthī sabbakāyen’ eva apaloketi, ujukam yeva pekkhati, na disāvidisā vīloketi, evam-eva kho yoguṇā yogāvacaṇena sabbakāyena apalokinā bhavetabbam” (Mūl p 398)

Apalokī, ‘cautious’ Apaloketi (apa-lok not in Sanskrit), ‘to look straight ahead,’ ‘to be cautious’

Childers gives apaloketi in the sense of ‘to give notice of, to obtain consent or permission’ See Suttav I p 10

Apalokana-kamma, ‘the proposal of a resolution’ Cullav IV 14 3).

APAVAGGA

“Tuvam pi tasmim jī[†] pañca[†] n[†] t[†] o
devātideve varadhammarāje
saggāpavagga[†] ādhigamāya khippam
cittam pasādehi narādhirāja”

(Dāth III 75)

Apavagga (Sk apa-varga). ‘final beatitude, nirvāṇa’

APAVYŪHĀPETI.

“Pamsum apavyūhāpesi” (Jāt IV p 349).

Cf pamsum vyūhati (Jāt I 321), and see Pāl Journal for 1885, p 59, l 22

APASAVYA.

Childers cites apasavyo, ‘right,’ ‘contrary,’ but without reference to any text

“Kv’āyam kutthi vicarati ti nitthubhittvā abyāmato[†] karitvā pakkāmi” (Udāna V 3)

The Com to Udāna V 3, explains apasabyāmato karitvā by apasabyam katvā, which latter corresponds in form but not in meaning to Sk apasavyam karoti, ‘to go on the right side’

Apavyāmato (with the v l abyāmato) occurs in Samyutta Nikāya XI. 1 9 —

[†]This is the reading of A, the Burmese MS, B has apa-bhyāmato, D, abhyāmato, Com apasabyāmato.

“Atho kho bhikkhave Vepacitti atahyo upāhanā ārohitvā khaggam olaggetvā chattena dhammāmanena aggadvārena assamam pavisitvā te isayo silavante kalyāṇadhamme apavyāmato karitvā atikkamī”

Here apavyāmato karitvā apasavyam katvā -avyāmato katvā, ‘to treat disrespectfully’, apavyāmato, avyāmato, and vyāmato seem to have the sense of ‘disrespectfully’

APĀDAKA

“Apādalehi me mettā, mettā dipādalehi me” (Jāt II p 146, Cullav V 6)

Apādaka (ἀπαδάκα), ‘without feet,’ i.e., ‘a snake’ The term is also applied to ‘fish’

APĀYĪ.

“Chāyā va an-apāyīnī” Therā G. v 1041-3, Mil p 72)

Apāyīnī, f of apāyī transitory from apayā, ‘to go away, fall off’

APĀLAMBA.

“Hiri tassa apālambo || satiyassa pavānanam
Dhammāham sūatham brumī || sammāditthi purejavam”
(Samyutta I v. 6)

“Modesty is the drag (of that chariot), meditation is its escort, the law I call the charioteer speeded on by right views” Apālamba (not in Childers) is a Vedic term for the hinder part of a carriage, here used for some mechanism to stop a chariot

Purejava may be compared to Sk purojava, ‘excelling in speed’ The term occurs in Sutta Nipāta V 14. 3, Anguttara III 32 2, p 134

APITHĪYATI.

“Navena sukha dukkhena porānam apithīyati” (Jāt II. p 157)

“An old (pleasure or pain) is hidden or disappears by reason of a new one”

A p i t h ī y a t i (Sk. a p i - d h ā) = p a t i c c h ā d i y a t i.

See p i t h ī y a t i (Thera G. v 872, p 81, and Dhammapada, v. 173) Cf. a p i h i t a (Jāt IV p. 4)

APIHA, APIHĀLU.

“So 'ham akankho a p i h o anupayo” (Samyutta VII. 2, 8) “Akuhako nīpako a p i h ā l u” (Ibid VIII. 2, 6).

A p i h o (Sk. a-spiha), a p i h ā l u (Sk a-spihālu), ‘free from covetousness’

APEKKHAVĀ

“Dummano tattha atthāsīm sāsanaśmim a p e k k h a v ā” (Thera G 558, p 59)

Cf a n a p e k k h a v ā (Ibid. v 600, p 62, Jāt I p 141) A p e k k h a v ā, ‘longing,’ ‘desiring’

APPAKKHATĀ

“Tumhañ ñeva sangho uññāya paibhavana akkhantiyā vebhassiyā d u b b a l y ā” (Suttav II p 241).

Dubbalyā = a p p a k k h a t ā = ‘groundlessly,’ ‘without strong evidence’

Does a p p a k k h a t ā = a - p a k k h a t ā, Sk p a k s h a - t ā, alliance?

APPAÑÑATTI

We sometimes find a p p a n n a t t i for a p p a ñ ñ a t t i, ‘disappearance’; a p p a ñ ñ a t i m g a c c h a t i = a t t h a m g a c c h a t i, ‘to disappear.’

“Niruddhā s ā a c c i a p p a ñ ñ a t t i m g a t ā t i” (Ml p. 73) Cf “a p a n n a t t i k a - b h ā v a m a g a m ā s i = a b b h a t t h a m a g a m ā s i. (Jāt I. p 478, see Sum p 128)

ABBUDA

Childers gives no instances of a b b u d a in the sense of ‘the second stage of the foetus,’ but see Ml p 40, in the sense of excrescence, see Suttav. I pp. 275, 294, 307 (Samyutta, I 8 7), for the meaning of ‘a high numeral’ see Sutta N. III 10. 4, and cf n i r a b b u d a Suttav. I p. 70, Samyutta VI 10, p. 152

ABBHACHĀDETI

“gaganā v’ abbhachāditā
te selā ramayanti mam”

(Thera G v 1069, p. 95)

Abbhachādeti (Sk abhy-ā-chādayati), ‘to cover’

ABBHAÑJATI.

Childers quotes abbhāñjana without any reference (see Mahāv VI 14 2, p 205, Suttav I p 79; Mil pp 365, 367), but does not mention the verb abbhāñjati (Sk abhy-añj) See Suttav I p 83, Jāt I p 438, III p 372

ABBHATĪTA

“Bahūni vassāni abbhātītāni” (Mil p 71; see Thera G vv 242, 1035, Jāt III pp 169, 541) In Mahāv p 40, l 4 from bottom, read abbhātītam.

Abbhātita = atikkanta (Sk abhy-atita)

ABBHANUMODATI

Childers has the noun abbhānumodana, but not the verb See Mil p 29, “thero abbhānumodī” (Ibid. p 210, Anguttara III. 6)

Abbhānumodati (abhy-anu-mud not in Sanskrit), ‘to rejoice,’ ‘be glad.’

ABBHĀGATA

“Aham manussesu manussabhutā
abbhāgatān’ āsanakam adāsīm”

(Vimāna I 5, p 1)

Abbhāgata (Sk abhy-ā-gata), ‘a stranger’

ABBHĀHATA

“Maccun’ abbhāhato loko” The world is struck by death (Thera G v. 448-9, p 47 - Samyutta I 7 6) Cf.

“ti-lakkhan abbhāhatam dhamma katham sotakāmo” (Sum. p 147) Cf —

satti-satta-samabbhāhato (Sum p 140)

Abbhāhata pp. of abhy-ā-han

ABBHUKKIRATI

“So cakkaṭatanam abbhukkītvā saddhim paṇisāya Cātummahāiṇyika-devalokam agamāsi” (Jāt II p 311-2)

Abbhukkīati (abhy-ud-kī not in Sanskrit), ‘to give up’

ABBHUJJALANA

“Abbhujjаланan ti mantena mukhato aggi-jālā-nīharanam” (Sum p 97)

Abbhujjalana (abhy-ud-jalana), ‘spitting out fire by means of spells’

ABBHUDĪRETI

“Tā . . . iahitamhī sukhanissinā imā gūāabbhudīre-sum” (Thei G v 402, p 163)

“Pasannacitto gūam abbhudīriya” (Sutta N III 11 12) See Sum. p 61.

Abbhudīreti (abhy-ud-ī) ‘to raise the voice, utter’

ABBHUDDETI

“Abbhuddayaṃ sārādiko va bhānumā” (Vimāna 64, 67)

Abbhuddeti (Sk abhy-ud-eti), ‘to rise’

ABBHUDDHANATI

“Dhūnantī vattantī pavattantī ambāre
abbhuddhanantā sukate pīlandhāre”

(Vimāna, 64, 9, p. 60)

Abbhuddhanati = abbhuddhanati? (abhy-ud-dhun), ‘to shake, rattle’ But is the root dhvan?

ABBHUNNADITA

“Abhivutthā vammatalā nagā isibhī sevītā
abbhunnaditā sikkhī te selā vamayanti mam”

(Thei G v 1065, p 95)

Abbhunnadita pp of abhy-ud-nad (not in Sanskrit), ‘to resound’

ABBHUNNAMATI

“[Udakadhāā] . . udakasālato pi abbhunnamitvā Bhagavato citakam nibbāpesi” (M P S p 68)

Abbhunnamati (abhy-ud-nam not in Sanskrit), ‘to burst forth,’ ‘spout up’

ABBHUYYATI

“Idha bhante iāā Māgadho Ajātasattu Vedehiputto catuṅgaṇim senam sannayhitvā iājanam Passenadikosalam abbhuyyāsi yena Kāsī” (Samyutta III 2 6)

Abbhuyyāti (abhy-ud-yāti not in Sanskrit), ‘to march against’

ABBHOKIRATI, ABBHOKIRANA

“Uppaddhapadumātā ’ham āsanassa samantato abbhokissam pattehi pasanna sakehi paṇḍu”

(Vimāna 5, 9, p 4, 35, 11, p 34)

“Natānam abbhokissanam” (Sum p 81)

Abbhokirati (abhy-ava-kiri not in Sanskrit), ‘to cover’

Abbhokirana (abhy-ava-kirana), ‘bedecking ?’

ABHIKANKHATI, ABHIKANKHI

“Kāmānam sitibhāvābhikankhinī,” desiring the extinction of lust (Thei G v. 360, p 158)

For abhikankhati see Vimāna 5, 1, p 12

“Yā c’esā Punnikā jammī udakkhalam abhikankhati” (Jāt II p 428) See Jāt IV 211

Abhikankhati (Sk abhi-kāṅkṣh), ‘to long for, desire’

ABHIKIRATI

“Atha mam ekam āśanam||aratī nābhikirati” (Samyutta II 2, 8)

Saññā me abhikīranti vuddha-patī-aññutā” (Theia G v 598, p 62)

Abhikirati (Sk abhi-kī), ‘to overpower’

“Dipaṇ ca kṛtvamechāmi yam jaiā nābhikiratīti” (Jāt IV 121)

Abhikirati = viddhamseti, ‘to quench’

ABHIKKHIPATI

“Tato ca kāsūṃ vālikhāya majjhe
Katvā tahiṃ dātum abhikkhipitvā”

(Dāth III 60)

Abhikkhipatī (abhi-kship), ‘to throw’ Cf.
abhinikkhipatī, Dāth III 12

ABHIGAJJATI, ABHIGAJJĪ

“Sūro yathā rājakhādāya puttḥo
Abhigajjam eti patisūvam iccham”

(Sutta N IV 8 8)

Abhigajjati (Sk abhigajj), ‘to roast’

In the following passage abhigajjantī (applied to
trees) has the sense of ‘to rustle’

“Kusumitasikhāā ca pādapā abhigajjati va mālu-
teritā” (Theiī G v 372, p 159)

For abhigajjī (applied to buds) compare the follow-
ing —

“ . . . Giribbaje citra-chadā vihangamā

Mahinda-ghosa-tthanitā bhigajjino te tam iamissanti
vanamhi jhāyinaṃ” (Theiī G v. 1108, p 99).

“Sunila-givā susikhā supekhunā suvitta-patta-cchadanā
vihangamā

Sumaṇḍu-ghosa-tthanitā bhigajjino te tam iamissanti
vanamhi jhāyinaṃ” (Ibid v 1136, p 102)

ABHIGIJJHATI.

“Kāmesa nābhigijjheyya” (Sutta N V 2 8).

Cf “kāmesu giddhā” (Ibid IV 2 3)

Abhigijjhati (abhi-giddh not in Sanskrit), ‘to
crawl for’

ABHICHANNA, ABHICCHANNA

“Nāgo hemaajālā bhicchanno = Nago suvannajālena
abhicchanno (Jāt II pp 370-1, 48, see Sutta N. IV.
2. 1)

Abhicchanna pp of abhi-cchad, ‘to cover’

ABHIJAPPATI.

“Kuhñci bhavañ ca nābhijappiya” Let him not wish for existence anywhere. (Sutta N IV. 4 9)

“Kām’ abhiḥjappanti paticea lābham” (Ibid. V 4 4)

The Sk *abhiḥjalpati* has not the sense of ‘to desire,’ ‘wish for,’ as in Pāli Cf *abhiḥjappā* quoted in Nettipakarana (apud Alwis Inst 107-110) in the sense of ‘glutinous substance,’ *jappā* lust, Alw Inst 106, 107, 110. See Samyutta IV 3, 4

Abhiḥjappa, ‘muttering spells,’ occurs in Therā G. v. 752, p 74, Jāt IV p 201, *abhiḥjappana*, Sum p 97

ABHIJJALATI

“Saccena dīpā abhiḥjjalantā
Vassena nibbāpayi vārido’va”

(Dāth III 43)

Abhiḥjjalati (Sk *abhi-jval*), ‘to blaze fiercely.’

ABHIJAVATI.

“Na hi vaggu vadanti vadantā
nābhijavati, na tñnam upenti”

(Sutta N III 10 12).

Abhiḥjavati (*abhi-jū* not in Sanskrit), ‘to be eager, active’

ABHIJĀNA

“Abhiḥjānato pi sati uppajjati” (Mil p. 78-9) Cf Sk *abhiḥjñāna*, ‘recollection’

ABHIJĀYATI.

“Yo ogahane thambho-vā vābhijāyati” (Sutta N. I. 12. 8)

Abhiḥjāyati (Sk *abhi-jāyate* from root *jan*). For *abhiḥjaneti* (caus), see Mil. p 390, Buddhavamsa II 129).

ABHIJIGIṢATI

“Uccivacech’ apāyehi paresam abhiḥjigisāti” (Thera G. v 748, p 73)

Abhiṣās = jīgīsā = Sk jīgīśhā from root hrī.
Cf jīgimsam (Jāt III p 172), jīgīsam (Thera G v. 1110, p 99), and see Childers s v jīgimsati.

ABHIJJHĀYATI

“Abhijjhāyimsu brahmanā” (Sutta N II 7, 18)

Abhijjhāyati, Sk abhi-dhyaī, ‘to become covetous’

Cf abhijjhā, Sk abhidhyā, and abhijjhālu (Anguttara III 160).

ABHITAKKETI

“Yam dhammīkam naivāyam abhitakkayitvā jāyā patī viṣayam etam upā gamimsu” (Dāth v 4)

Abhitakketi (caus of abhi-taik, not in Sanskrit), ‘to search for’

ABHITATTA, ABHITĀPA

“Ghammābhitatta” (Jāt. II p 223, Sutta N. v. 1. 39) unhābhitatta (Mil p. 97, Cullav p 20)

“Pākatika-aggito neṇayiko agga mahābhitāpataṇṇo hoti” (Mil p 67)

Abhitatta (Sk abhi-tap-ta), ‘scorched,’ abhitāpa (Sk abhitāpa), ‘extreme heat.’ Cf sisābhitāpa, ‘sunstroke’ (Suttav I p 83)

ABHITUNNA

“Adhimuttavedanābhitunna” (Jāt I p. 407, ibid II pp. 399, 401, Ibid IV p 330)

Abhitunna (pp of abhi-tud not in Sanskrit), ‘afflicted,’ ‘tormented.’

ABHIDHARA

“Abhidhāra-māna,” ‘firm-minded’ (Dhammapada, p. 81).

Abhidhāra, ‘firm, bold,’ cf Sk abhi-dhī, ‘to uphold,’ ‘mantan’

ABHIDHĀRETI.

“Kondaññaassa aparena Mangalo nāma nāyako
tamam loke nīhantvāna dhammokkam abhidhārayitī”
(Buddhav. IV 1 Jāt I p 31, v 225)
Abhidhāreti (caus of abhi-dhā), ‘to hold aloft’

ABHIDHĀVATI.

“Abhidhāvathā ca patathā ca” (Jāt II. p 217).
“Balena saddhim caturāṅgikena
abhidhavantam¹ atibhimsanena
ajeyyasattham paramadhipattam
damesi yo Ālavakam pi yakkham”
(Dāth III 47)
Abhidhāvati (Sk abhi-dhāv), ‘to rush about’²

ABHINAMATI

“Passa samādhī-subhāvitam cittam ca vimuttam || na
cābhinatam na cūpanatam na ca sa-saṅkhāra-nig-
gayha cāritavatam” (Samyutta I 4 8)
Abhinata (pp of abhi-nam), ‘depraved’

ABHINAVA

Abhinava-yobbana = Sk. abhinava-yauvana, very
youthful (Thei G. Com p 201) = abhi-yobbana
(Thei G v. 258, p 148), quite new See Jāt II. p. 143,
Suttav I p 337
Abhinava (Sk abhinava), ‘quite new’

ABHINIKKHIPATI.

“Mohandhabhūtā atha tittiyā te
tam dantadhātum abhinikkhipimsu”
(Dāth III 12, cf abhi-kkhipitvā, Dāth III. 60).
Abhinikkhipati (abhi-ni-kship), ‘to throw
down’

ABHINIGGANHĀNĀ

“Āmasanā . . . abhinigganhānā . . . chupanam”

¹ The text has abhidhavantam

² See Com to Thei G v 118, p 17.

“Abhinigghanhanā nāma angam gahetvā niggan-
hana” (Suttav I p 121)

Abhinigghanhanā (abhi-ni-gi-ghanā not in
Sanskrit), ‘holding’

ABHININNĀMETI

“Cittam abhininnāmeti” (Anguttara III 100. 4)

Abhininnāmeti (abhi-ni-nam), ‘to incline,
direct’ Cf “So kakkato alam abhininnāmeyya” (Sam-
yutta IV 3 4)

ABHINIPPILANĀ

“Abhinippilanā nāma kenaci saha nippilana”
(Suttav I p 121)

Abhinippilanā (abhi-ni-s-pīdanā not in San-
skrit), ‘embracing,’ ‘squeezing’

ABHINIBBIJJATI

“Evam etam avekkhantī rattindivam atanditā
tato sakāya paññāya abhinibbijja dakkhisam”
(Therī G v 82, p 132)

Abhinibbijjate = nibbijjati, ‘to be weary of,’
‘disgusted with’ The caus abhinibbijjeti, ‘to avoid,’
occurs in Sutta N II 6. 8 —

“Sabbe samaggā hūtvāna abhinibbijjayātha
nam”

ABHINIBBIJJHATI

“Yo nu kho tesam bhikkhūnaṃ pathamataram
.. andakosam padāletvā sotthinnā abhinibbijjheyya
(Suttav I p 3)

See Buddhist Suttas (pp 233-4)

Abhinibbijjhati (abhi-ni-vyadh not in San-
skrit), ‘to break forth’

ABHINIVAJJETI.

“Yehi tihī dhammehi samannāgato bālo vedītabbo te
tayo dhamme abhinivajjetvā yehi tihī dhammehi
samannāgato paṇḍito vedītabbo te tayo dhamme samādāya
vattisāmā ti (Anguttara III 1, 2).

Abhinivajjeti (abhi-ni-viij not in Sanskrit),
'to avoid'

ABHINIVASSATI.

"Aham te anusāsāmi kīriye 'pāpāni' "

Pāpāni paṇivajjetha kalyāṇe abhinivassatha"

(Cai. Pit I v 3)

Abhinivassati abhi-ni-vasati, 'to cultivate'

ABHINISSATI.

"Gotamo nikkhamma-nunno tibbavābhinissato"
(Thera G v 1089, p. 96)

Abhinissata (pp of abhi-nis-sati), 'escaped'

ABHINIHAṬI.

"Kimādhikāraṇam yakkha cakkābhinihato ahan-
ti" (Jāt IV p 4)

Abhinihata (abhi-ni-han not in Sanskrit),
'oppressed,' 'crushed'

ABHINĪTA

"Vātarogābhinīto tvam viḥaram kāṇane vane"
(Thera G v 350, p 39, 435, p 46)

Abhinīta (pp of abhi-ni), 'attacked'

ABHINĪLA

"Bhassarā suenā yathā maṇi nettāhesum abhinīla-
m-āyatā" (Therī G v 257, p. 148, Com p 201).

Abhinīla, 'very dark'

ABHIPATTIKA.

"Duggatā devakaññāyo || sakkāyasmim patitthitā
te cāpi duggatā sattā || devakaññābhipattikā"

(Samyutta IX 6 4)

Abhipattika, 'attaining (to the state of),' from
abhipatti (Sk abhi-prāpti), 'reaching.'

ABHIPĀRUTA.

"Kassapam . . . pavara-rucira kāsika-kāsāvam abhi-
pārutam disvā na pūjāmi" (Mil p. 222).

Abhipāiuta, pp of abhipāiupatī (Sk. abhi-prāvi), 'dressed'

ABHIPĀLETI

"Imam padesam abhipālayāmi" (Vimāna, 84 21, p 79)

Abhipāleti (Sk abhi-pāl), 'to protect'

ABHIPĪLETI

"Yathā vā pana manussā iasahetu yante ucchum pīlayanti, tesam ucchum pīlayamānam ye tattha yanta-mukhagatū kimayo te pīlyanti, evam eva kho Tathāgato paripakkamānase satte bodhento dhammayanti abhipīlayati, ye tattha micchā patipannā te kimi viya marantitī" (Mil p 166)

Abhipīleti (Sk 'to crush,' 'squeeze')

ABHIPŪRETI

"Yathā vā pana puṇiso yāvadattham bhojanam bhuñjeyya chādentam yāva kantham abhipūrayitvā" (Mil p 238, see Dāth III 60)

Abhipūreti (Sk abhi-pū), 'to fill'

ABHIPPAKIRATI

Dibbāni pi mandāravappupphāni antalikkhā papatanti tāni Tathāgatassa sarīram okiranti ajjhokanti abhippakiranti Tathāgatassa puṇṇāya" (M P S p 49)

Abhippakirati (abhi-pi-a-kri not in Sanskrit), 'to cover over.'

ABHIPPAODATI

"Yathā have pāna-riva ettha iakkhitā
Dutthā mayi aññam abhippaodati"

(Jāt III p 530)

Abhippaodati (abhi-pra-mud not in Sanskrit), 'to rejoice'

ABHIPPAVASSATI

"Aggasassam abhinipphannam, mahāmegho abhippavassī" (Mil. p 8)

“Mahāmiccā abhīpavassatī” (Ibid pp. 36, 304).

Abhīpavassatī (Sk abhi-pra-vāśh), ‘to lay down fast.’

ABHIPPASANNA

Rājāp’imesam abhīppasanno” (Suttav. I p 43)

Abhīppasanna pp. of abhīpasīdatī (abhi-pra-sad), ‘favourable.’

ABHIPPASĀDETI

“Abhīppasādehi manam arahantamhi tādine” (Thera G v 1173, p. 105)

Abhīppasādeti (caus. of abhi-pra-sad) - pasādeti, ‘to propitiate’

ABHIPPAHĀRANĪ.

“Esā Nāmuṇi te senā || kanhassābhīppahāranī” (Sutta N III. 2 15)

Abhīppahāranī f. of abhīppahāraṇa (cf Sk. jñāna, ‘fighting’)

ABHIBHĀSANA.

“Silam cittassa abhībhāsanam” (Thera G v 613, p 63)

Abhībhāsaṇa, ‘enlightenment,’ not used in this sense in Sanskrit.

ABHIMATA

“Matan ti abhimatam” (Thera G Com to verse 91, p 13).

Abhimata (Sk. abhi-mata), ‘agreeable,’ ‘pleasant’

ABHIYUJJHATI

“Amhākam santakāni etāni ti abhiyujjhivā te ‘na tumhākam amhākaṇ’ti āgantvā vinicchayatthānādisu uvadante” (Jāt. I. p. 342).

Abhiyujjhati (abhi-yudh not in Sanskrit), ‘to contend, quarrel.’

ABHIYOGA

Saddhābhīyoga" (Dāth IV 7)

Abhīyoga (Sk abhī-yoga), 'observance.'

ABHIRAKKHA

"Antarā dvinnam aṭṭha pañcavidhā thapitā abhīakkhā"

(Jāt. I p 204).

Abhīakkhā = āakkha, 'guard'

ABHIRADDHI, ABHIRĀDHANA

"Cetaso āghāto, appaccayo, an-abhīaddhi (Angut-tara II vi 12) See Jāt IV p 274

"Anabhīaddhī ti kopo yeva so hi an-abhīādhana-vasena an-abhīaddhī ti vuccati" (Com)

Neva attano na paresam hitam abhūādhāyatitī ana-bhīaddhi, kopassa etam adhivacanam (Sum p 52)

An-abhīaddhi, an-abhīādhana, 'displeasure, disaffection'

ABHIRAVATI

"Mānusakā ca dibbā ca tuiyā vajjanti tāvade

te pi ajja abhiravanti dhuvam buddho bhavissasi"

(Buddhav II 90=Jāt I p. 18, v. 99).

Abhīavati (Sk abhī-ru), 'to shout out'

ABHIROCETI

"Na dān' āham tayā saddhim samvāsam abhīrocaye"

(Jāt III p 192) See Vimāna 64, 24, p 61, 81, 12, p 73.

Abhīroceti (caus of abhīruc), 'to desire'

ABHIRUTA, ABHIRUDA

Vihavīhābhīmadatī sippikābhīutehi ca na me tam phandati cittaṃ" (Thera G v 49, p 8, see v 1103, p 98).

We also find abhīuda (Sk abhiruta), 'vocal, resounding with cries'

"Kuñjaābhīrudā iammā te selā ramayanti maṃ"

(Thera G vv 1062, 1064, p 95)

* Vih-a-viha = very loud, cf Sk vrihat, loud, high, shrill.

"Mayūra-koñcābhīrudamhi kānane" (Thera G v. 1113, p 99) See Jāt IV p 116, l. 2

ABHILAKKHITA

'Tāta, aṇṇa abhilaṅkhitā mahā-uposathadivaso" (Jāt IV p. 1)

"Yā tā iattīyo abhiññātā abhilaṅkhitā ti ādisu salakkhano" (Sum. p 18)

Abhilaṅkhitā marked by prognostics (as propitious), cf Sk abhi-lakṣhita, marked with signs

ABHILANGHATI

"Tasmim khaṇe gaganatāṇa abhilaṅghantaṃ eva paripunnāṃ candamaṇḍalam Rāhu avatthāsi" (Jāt III p 364)

Abhilaṅghati (Sk abhi-langh), 'to pass across'

ABHILĀPA

"Vācābhilāpo abhisajjanā vā" (Sutta N. I 3. 15), 'sweating or scolding' (Fausboll)

Abhilāpakata, Com on Thera Gāthā v 118, p. 17

Abhilāpa (Sk abhilāpa, 'word, expression', See Sum pp 20, 23).

ABHILEKKHETI

"Rājā' tha . . . so
Cārittalekham abhilekhaṇṇaṃ saccasandho"

(Dāth V 67)

Abhilekheti (caus. of abhi-līkhati), 'to cause to be inscribed.'

ABHILEPANA.

"Kenassu nivuto loko, kenassu nappakāsati,
ki'ssābhilepanaṃ brūsi kimsu tassa mahabbhayam.

Avijjāva nivuto loko, vevicchā nappakāsati
jappābhilepanaṃ¹ biṇṇi, dukkham assa mahabbhayaṃ" (Sutta N V 2. 1-2).

¹ This passage is quoted by Alwis (Inst p 107), in a passage from the Setupakarana in which jappā is explained by tanhā

Prof Fausboll translates *abhilepana* by 'pollution,' but it would seem more in accordance with the context to render it by 'daubing,' 'covering,' from *abhilimpati*, 'to daub, smear'

ABHIVĀṢANA

“Te titthiyā nam abhivañcānanti
iājādhuājam atha saññāpetvā
jigucchaniye kunapādikehi
khipimsu dhātum paṇikhāya pitthe”

(Dāth III 64).

Abhivañcana (Sk *abhi-vañc-ana*), 'deceit, fraud'

ABHIVATTA

“Abhivatte mahāmeghe” (Mil p 176)

“Himavante pabbate abhivattam udakam Gangāya
nadiyā pāsāna . . . -sakhāsu paṇiyottharati” (Ibid p.
197, see pp 286, 349)

Abhivatta 'pp. of *abhi-vassati* (see Mil pp.
132, 411)

ABHIVADDHI

“Abhivaddhiyā vāyamati” (Mil p 94)

Abhivaddhi (Sk. *abhi-vīddhi*), 'growth,'
'increase'

ABHIVADATI

“Sabbe bālaputhujjanā kho . . . āya-
tane abhinandanti abhivadanti ajjhosāya titthanti”
(Mil p 69).

Abhivadati = *abhivandati* (Sk *abhi-vad*),
'to welcome'

ABHIVĀYATI

“Yathā . . . vāyu supupphita-vanasandantaram-abhi-
vāyati evam eva kho yoginā yogāvacaṇena
pupphitāmmaṇa-vanantaṇe ramābbam” (Mil p. 385)

Abhivāyati (*abhi-vā* not in Sanskrit), 'to blow
through,' 'permeate.'

ABHIVĀHETI.

“Tattha sabbakilesāni asesam abhivāhayī”
(Buddhav. X 5)

Abhivāhēti (caus of abhi-vah), ‘to remove,’
‘put away’

ABHIVIJINĀTI

“Saṅgame parasenam abhivijinanti” (Mil p 39).

Abhivijināti (abhi-vi-ji not in Sanskrit), ‘to
conquer’ (See Childers, sv abhivijayati.)

ABHIVIÑĀPETI

“Methunam dhammam abhiviñāpeti,” ‘to practise
sexual intercourse’ (Suttav I p. 18)

Abhiviñāpeti (caus of abhi-vi-jñā), ‘to
seek,’ ‘to have recourse to’

ABHIVITATI

“Te pucchanti, pucchitvā nābhivitaranti” (Mahāv.
II 34 10) Cf. Suttav I p 73, II p 290 —

“Sañcecāti jānanto, sañjānanto cecca abhivitaṇṭvā
vitikkamo”

Abhivitaṇṭvā (abhi-vi-tiṇṭvā, not in Sanskrit), ‘to
go on with’

ABHIVISITTHA.

“Ye dhamme Tathāgato anaññaṇṇeyyo hutvā sayam eva
abhivisittha-ñānena paccakkham katvā pavedetī . . .
pe” (Sum. p 99)

Abhi-visittha (abhi-vi-ṣiṣṭha not in Sanskrit),
‘most excellent,’ ‘very distinguished’ Cf visittha (Mil.
p 203).

ABHIVEDI.

“Rattikkhaye ca Anuādhapuniassa maggam
jāyāpatinam atha so abhivedayittha”

(Dāth. V. 2, see ibid V. 11).

Abhivedeti (caus. of abhi-vid) ‘to point out,’
‘communicate’.

ABHIVYĀPETI

“Yāni tattha thitāni pupphāni tāni sammā gandhena
disāvidisam abhivyāpeti” (Mil p 251)

Abhivyāpeti (Sk abhi-vy-āp), ‘to pervade’

ABHISAMVĪSATI

“Kim va pūtikāyam asuṇim savanagandham bhayānakam
Kunapam abhisamviseyyam gattam sakipagghaṇi-
tam asuṇipunnam” (Thei G v 466, p 169)

Abhisamvīsati (abhi-sam-viṣ not in Sanskrit),
‘to stay with’

ABHISAJJATI, ABHISAJJANĪ

“N’ev’abhisajjāmi na cāpikuppe” (Jāt III p 120)

“V. . . . abhisajjanā vā” (Sutta N I 3 15)

Abhisajjati (abhi-saṅj not in Sanskrit), ‘to
scold’ Abhisajjanā, ‘scolding’

ABHISATA

Ambapālīkā ganikā abhisatā atthikānam-atthi-
kānam manussānam paññāsāya ca iattim gacchati”
(Mahāv VIII 1)

Abhisata, ‘frequented,’ ‘much visited,’ pp of abhi-
sati (Sk abhi-si)

ABHISATTHA

“Abhisattho va nipatati vayo, rūpam aññam iva tath’
eva santam

tass’eva sato avippavasato aññass’eva sarāmi attānan ti”
(Thei G v. 118, p 17)

The Commentary explains abhisattha by anusit-
tha, ānatta. The form sattha = sittha is supported
by Jāt II p 299, where sattha = anusittha (Cf.
anusatthā = anusāsaka, Jāt IV p 178-9). But ab-
hisattha is also explained in the Com by abhīlāpa-
kata, in that case abhisattha, ‘abused,’ would be
derived from ṣams and not from ṣās. See ANUSATTHI.

ABHISANDA.

“Ten'eva kammābhisaṇḍena iddhi-vāṇam abhiruḥha patthitāṃ” (Mil p 276)

Abhisaṇḍa (Sk abhi-shyanda), ‘consequence,’ ‘result’ Cf kamma-nissanda (Mil p. 20)

ABHISANDAHATI

“Kāhi itthi brahamā dhaukaṇḍapā satthiṇ ca bhettvā aparāṇ ca satthiṇ ca

bāhaṇ ca bhettvā aparāṇ ca bāhum sīsaṇ ca bhettvā dadhi-thāhikam va esā nisinnā abhisaṇḍahitva”

(Thera G. v 151, p 21)

The Editor reads abhisaddahitvā, but this gives no sense, but the v l abhisaṇḍahitvā, ‘putting together,’ from abhi-san-dhā suits the context.

Abhisaddahatī occurs in Thera G v 785, Mil p 258, Dāth. III 58

ABHISANDHĀYA

“Kam attham abhisaṇḍhāya lahucittassa dūbhīno sabba-kāma-duhass’eva mām dukkham titikkhasi”

(Jāt II p 386)

Abhisaṇḍhāya = paticca, sandhāya, ‘on account of,’ ‘because of’

ABHISANNA

“[Bhagavato] kāye abhisaṇṇe Jivakena vucco kāyito” (Mil p 134) The incident here referred to is given in full in Mahāv VIII 1 30 —

“Tena kho pana samayena Bhagavato kāyo dosābhisaṇṇo hoti,” cf abhisaṇṇa-kāyo (Ibid VI 14 7).

Abhisaṇṇa, pp of abhisad not in Sanskrit, ‘oppressed with humours,’ ‘full of humours’

ABHISAMBHAVA

Dui-abhisambhava, ‘hard to obtain’ (Sutta N III 11 23, Samyutta V 2 3, Thera G. v. 436). Cf Sk abhisambhū, ‘to enjoy,’ ‘attain.’

ABHISAMSANĪ

“Rathassa ghoso apilandhanāni
khuassa nādi-abhisaṃsanāya ca
ghoso suvaggu samitassa suyayati
gandhabbatumiyāni vicitrasavane”

(Vimāna 64 10, p 60)

Abhisaṃsana (abhi-ṣamsana not in Sanskrit),
babbling?

ABHISĀPA

“Mundo viūpo abhisāpam āgato
kapālahattho ’va kulesu bhikkhasu”

(Theia G v 1118, p 100)

Abhisāpam āgato = ‘reviled,’ ‘calumniated.’ Cf.
Sk abhiṣāpa, ‘curse,’ ‘calumny’ For abhisapati
see Suttav II. p 274, Samyutta XI 1, 10

ABHISĀRIYĀ

“Dīgham gacchatu addhānam ekikā abhisāriyā
Sankete patim mā addasa yā te ambe avāhaṃti”

(Jāt III p 139)

Abhisāriyā = Sk abhi-sārikā, ‘a woman who
goes to meet her lover’ Abhisāriyatā, ‘appoint-
ment’ (Ibid p 139 l 4)

ABHIHĀRETI

“Sa pīṇḍacāyam caritvā || vanam abhihāriye” (Sutta
N III 11 30, 32, see ibid III 1 4, 10, Theia G v. 146,
p 137)

Abhihāreti caus of abhi-hi, ‘to go to, repair to.’

In the following passage abhihāreti=abhiharati,
‘to gain, acquire’ —

“Attanā coday’ attānam, nibbānam abhihāriye”
(Theia G v 637, p 65) See Jāt IV p 421

See note on abhiharati in Vinaya Texts, vol II.
p 440.

ABHIHITA

“Buddha-gāthābhihito ’mhi” (Samyutta II 1-10)

Abhihita (Sk abhi-hita) said, spoken The correct
reading is Buddhagāthābhigito?

AMAMA

“Kadā nu 'aham bhinnapatandhāro muni kāsāvattho amamo māsāyo” See Jāt IV. p. 372

“Gihī dāmaposī amamo ca subhato” (Sutta N I 12, 14)

“Amamo māsāyo” (Udāna III 7, 9)

Amama (Sk amama) unselfish, cf Sk mamatā, selfishness

AMAIĀ

“Yadā ca avijānantā nīyanti amaiā viyā” (Thera G v 276, p. 33)

In the explanation of amaiā vikkhepo (Dīgha I 1, 2 23) Buddhaghosa has the following note —

“Amaiā nāma maccha-jāti, sā ummu . . . janādivasena udake sandhavamānā calatun na sakkoti” (Sumaṅgala p. 115)

Amaiā (not in Sanskrit), a kind of wriggling slippery fish, perhaps an eel

ARITTHAKA

“Aritthakam ñānam” (Sum p. 94)

Aritthaka (Sk arishtaka), ‘perfect’

What does aritthaka mean in “mahā-aritthako maṇi?”* (Samyutta IV 1 2, p. 104)

In the following passage arittha seems to be ‘a kind of spirituous liquor’ “Amajjam arittham pivati” (Suttav II p. 110)

AVAKANTATI

“Evam hi etam udapādi saṁuena vinābhāvo puthuso mam vīkantetva khandaso avakantatha” (Jāt IV. p. 155, Ibid p. 251)

Avakantati (Sk ava-kṛti), ‘to cut away’

AVAKUJJA

“Puggalo avakuja-pañño” (Puggala III 7 p. 31)

Here avakuja = nikkujja, ‘inverted, turned down-

* Does it mean ‘very precious’? maṇi may mean sun-glass, burning-glass (see Mil p. 54, l. 6)

ward,' in opposition to ukkujja, 'set up' (Puggala, III 7 3), and the phrase "puggalo avakujja pañño" means 'a man who is a healer but not a doer'

Avakujja = 'supine,' in the following passage: "Kalalepatthantvāna avakujjo nipaj'aham" (Buddhav II 52 = Jāt I p 13) For the adv avakujjakam see Buddhav X 4 See patikujja, Jāt I p 456

"Tassa ñānavai' uppajji anantam vajjūpamāna
tena vicini sankhāre ukkujjam avakujjakam"

AVAKKHIPANA

"Adho avakkhipanena" (Jāt I p 163)
Avakkhipana (ava-kshipana), 'putting down'

AVAGANDA

"Na avaganda-kāraṇakam bhuñjitabbam Yo anādanīyam paticca ekato vā ubbhato vā gandam katvā bhuñjati āpatti dukkatassa" (Suttav II p 196, see Pātimokkha Sekh IV p 46)

Avaganda-kāraṇakam = 'puffing out the cheeks,' 'stuffing the cheeks out,' gandam katvā = to puff out the cheeks, may be compared with the phrase phanam katvā, 'to spread out the hood,' with reference to a snake.

AVAGGAHA

"Dubbutthikā ti avaggaho Vassa-vibandho ti vit-tam hoti" (Sum p 95)

Avaggaha (Sk avagāha), 'drought'

AVACARA, AVACARANA

"Tāta tvam sūlo sangām āvacaro"

"Sangām āvacaro sūlo balavā iti vissuto" (Jāt II 95).

Sangām āvacarā = 'familiar with war, at home in war' For avacarana see Jāt II p 95, l 7)

AVAJĀTA

"Mukhadugga vibhūta-m-anāya || bhūnahu pāpaka
dukkatakāri

puṇisanta kalī avajāta mā bahubhāni 'dha, neyāyiko
si" (Sutta N III 10 8)

Ava-jāta (Sk. ava-jāta), 'base-born,' as opposed to abhijāta (Mil 359) See Div p 2, l 13

AVATITTHATI

"Saddhā dutiyā purisassa hoti
No ce assaddhiyam avatitthati
Yaso ca kitti ca tatv' assa hoti"

(Samyutta I 4 6).

"Kodho mayi nāvattitthati" (Ibid XI 2 10, Thera G v 21). See Jāt IV p 208

Avatitthati (Sk. ava-sthā), 'to abide, endure'

AVADĀNIYE

"Kāmesu giddhā pasutā pamulhā
avadāniye te visame nivitthā
dukkhūpanitā paidevayanti"

(Sutta N IV 2 3)

Avadāniya (Sk. avadāniya), 'stingy, niggardly'

AVADEHAKA

"Udaiāvadehakam bhutva sayant' uttānaseyyakā"
(Thera G v 935, p 85)

Avadehaka seems to mean 'a surfeit' from ava-dih, 'to pollute, besmeal'

AVADHĀRANA.

"Khalū ti avadhānatthe nīpāto" (Thei G Com. p 180, Sum p 27)

Avadhārana (Sk. avadhānana), 'emphasis, affirmation'

AVANI.

"Suciā avanīpālo saññamam ajjhupeto" (Dāth. IV 5) Cf Sk. avanī, 'earth'

AVAPĀYĪ, AVAPIVATI

"Addhaṇattā vāpāyī," drinking at midnight (Jāt. I p. 163) "Addhaṇatte vāpivati" (Ibid. Com)

AVABUJJHATI, AVABOJJHANTĪ

"Yathābhutam an-avabojjhantī" = yathābhuc-cam ajānanti (Thei G Com to v. 159, p 193)

Avabojjhantī of avabojjhanta (ava-budh),
'perceiving, being aware of'

Avabujjhatī = is remembered, occurs in Jāt III p 387 See Sum p 52

"Yo pubbe katakalāyeno katattho nāvabujjhatī

Atthā kassa palujjanti ye honti abhipatthitā"

(See Jāt I p 378, III p 256, Sum p 53, Thera G v 737, p 73) For avabodha see Sum p 20

AVAMANGALA, AVAMANGALLA

"Bhante mayham nāmam avamangalam" (Jāt I p 402, Ibid p 372)

"Imam avamangalyam anumodanam kathesi, avamangallesu anumodanam kaṇṇṇo" (Jāt I p 446)

Avamangala, 'inauspicious, unlucky', avamangalla = avamangalya 'unluck'

AVAJJHATI

"Kaṇṇṇam nāvavajjhissam" (Thera G v 167, 22) See Jāt IV p 428, ll 21, 27

Avavajjhatī here means 'to desist, give up' (from the root rādḥ) The Com has vajjhissam, but another various reading is avavajjhissam as if from the root vudḥ

AVALAKKHANA

"Yesam hatthato na labhati [lābham] tesam asim 'avalakkhano' ti garahati" (Jāt I p 455)

Avalakkhana, 'below the mark,' 'not up to the mark' See Mil p 171, l 12

The Sk avalākṣha = 'white'

AVASATA

Avasatā nāma tittḥāyatanam sankantā vuccatī" (Suttav II p 216-7)

Avasata = sankanta, gone over to, represents Sk apasā, 'to go away,' and not avasā, cf osata (Mil p 24)

AVASĀYA

“Avasāyī ti Avasāyo vuccati avasānam nitthānam” (Thei G Com. p. 176)

Avasāya Nivāna cf Sk avasaya end

AVASISSATI

“Namasī saññā’ eva avasissimsu” (M P S p 68, 14).

“Na tam tati avasissati” (Jāt II pp 61, 62, Sum p 212)

For avasittthaka see Jāt II. p 311

Avasissati (Sk ava-çish), ‘to be left, remain over’

AVASESAKA

“Samatittikam an-avasesakam telapattam yathā parihāreyya || evam sacittam anuakkhe patthayāvo disam paccatikkhanti” (Jāt. I p 100)

An-avasesakan ti an-avasāñcakan apaurussavanakam katvā (Com)

An-avasesaka means ‘having nothing remaining or left,’ but ought we not to read an-avasekakam, ‘unspilt’?

AVYĀYATA.

“Avyāyatam vilāpasī,” ‘thou talkest at random’ (Jāt. I p 496)

A-vy-ā-yatam (from root yam) ought to mean ‘not excessively,’ ‘briefly’? cf Sk vyāyata, perhaps we ought to read avyāvatam, unintentionally, excessively, from vy-a-vi

The Com explains avyāyatam vilāpasī by avyatta-vilāpam vilāpasī

ASSATARĪ

“Assatai i attavadhāya gabbham gauhāti paribhāyā gabbham gauhāti” (Cullav. VII 2, 5, p 188)

That the *she-mule* died in reproducing itself seems to have been a very common notion Cf. Mil. p 166, Samyutta p. 154¹

¹ Mules were imported into India from Cambodia See Jāt IV p 464

ASSAVATI

“Āvedhañ ca na passāmi yato ruhiṃ assave” (Jāt II p 276)

Assavati (āsiu not in Sanskrit) = pagghati, ‘to flow, issue’

ASSĀSAKA

“So bhikkhu uttānto an-assāsako kalam akāsi” (Sutta v I p 84, II p 111)

An assāsako, ‘not able to draw breath’, cf Sk āçvāsaka

AHI-GUNTHIKA, AHI-GUNDIKA

This word is sometimes written ahi-gundika (Jāt I p 370, II 429) and ahi-kundika (Jāt IV p 308) Gunthika = ‘snarer’ from the root gunth, ‘to snare, trap’, but as the term ahig° = ‘snake-charmer, ahi-gundika, from the root gund, to sing, charm (cf Sk gundaka, ‘a low pleasing tone’) is perhaps the correct form, but compare Sk ahi-tundika

ĀKADDHANA, ĀKADDHETI

“Mayam attano balena mahāsamudda-udakam ākad-dhema” (Jāt I p 498).

Ākaddheti, caus of ākaddhati (see Jāt III. p. 297) = ‘to draw out (water)’ For ākaddhana see Mil pp 154, 352

ĀKARA

“Ākara ratanuppādāya” (Mil. p 356)

“Saddhammādhāraiko therō Ānanda ratanākaro” (Thera G v 1049, p 93)

Ākara (Sk ākara), ‘a mine’

ĀKINCAÑÑA

“Jhāyī jhānātā dhīrā santacittā samāhitā

ākinaññaṃ patthayānā diṃ vasaṃti te” (Mil p 342).

Ākinañña, Nivāna, ‘nothingness’

ĀKINNA

Our word 'loose' has come to be used in sense of 'dissolute, bad,' so in Pāli we find ākinnā used in the sense of (1) at large, (2) loose, bad

"Aññataṃ pi kho hatthunāgo ākinnā viharatī hatthīhi hatthinihi" (Udāna IV 5, p 41, ll 7, 10, 20, p. 42, ll 6, 9, 15)

"Ākinnaluddo puriso dhāticeḷaṃ va makkhito" (Jāt III pp 309, 539) The Com explains ākinnā by gālha

ĀKURATI

"Jivhā sukkhatī, hadayam byāvattatī kantho ākuratī" (Ml p 152)

Dr Tienckner takes ākuratī to be a denominative of ākula, 'distressed' It seems to have here the sense of 'swells,' and may be a denom of ankura, 'intumescence' We find forms like ākura for ankura in nīṇaṅkaṇṇatī and nīṇaṅkaṇṇatī So sākacchā — sankacchā Cf a-sankacchikā (Paṇḍarā II 1 96, pp 70, 71)

ĀGĀLĀYA

"Sangho āgālāya ceteyya" (Paṇḍarā V 3). In the Com, p 230, we find that Buddhaghosa reads āgālāya, which he explains by dāḷhābhāvāya See Anguttara III 151-2 Āgālha = gālha (Sk gādha)

ĀGHĀTANA

"Vissamānaṃ āghatanaṃ chetvā pāpeti nibbutim" (Thera G v 418, p 45)

"Āghātana is explained by Childers as 'shambles' (see Thera G v 711, p 71) It is the 'place of execution' in Ml p 110, l 19, but in the above passage (? read āghātana) it signifies 'killing, destroying' Cf Uddham-āghātanikā ti āghātanaṃ vuccatī maṇḍanaṃ" (Sum p 119)

ĀNAṆJA

"Tasim kāle Bāṇasūñjā attano mangala-hatthim

ānañja-kāraṇam sikkhāpetum hatthācariyānam adāsi” (Jāt I p 415)

“Ānañja-kāraṇam kāriyamāno dukkham adhivāsetum asakkonto ālaṇam bhinditvā palāyitva” (Jāt IV. p 308)

The ānañja-kamma seems to have been (1) a kind of bending of knees as a mark of obeisance, or respect (Jāt IV p 49), (2) a kind of squatting down, so as not to be seen.

ĀNANYA

“Tassa me kim aññaṃ ānanyam bhavissati” (Suttav I p 284, Sum p 3, l 18)

Ānanya (Sk ānīnyā), ‘freedom from debt’

ĀMANTANĀ

“Āmantanā hatī sahāyamajje” (Sutta N I 3, 6)

Prof Fausboll renders āmantanā by ‘calling,’ but ‘salutation’ seems more in accordance with the context.

ĀMASATI, ĀMASANA

“Kumbhīm āmasati” (Suttav I p 48, p 57, see Jāt II p 360-1, Jāt III p 319, Sum p 107)

Āmasati (Sk ā-mīśh), ‘to touch, handle’

“Āmasanena sannipāto jāyati” (Mil p 127)

Āmasana (Sk ā-mīśhana), ‘handling, touching’

ĀYĀGA

“Āyāgo sabbalokassa āhutīnam patiggaho” (Theia G v 566, p 59, see Sutta N III 4, 32) Cf Sk āyāga, ‘a gift’

ĀYUVĀ

“Tes’ aññataṃ ‘yam āyuvā dvāre tittatī mālutevito” (Theia G v 234-5, p 30)

Āyuvā (not in Sanskrit), ‘old’

ĀYŪHAKA, ĀYŪHATI, ĀYŪHANA

“Bhagavā . addasa Devadattam āyūhītvā anekāni kapila-vaṭṭa-āhaṇṇaṃ nirayena niyāma . gacchan-tam” (Mil p 108)

“Ayam moghapuṇiso kappatthiyam eva kamman āyūhiṣṣati” (Ibid p. 109)

Āyūhako (Mil p 207) Āyūhana (Sum pp. 64, 101)

See “Notes and Queries” (Emendations IV) in Pāl Journal for 1885

ĀLAMBA, ĀLAMBANA

“An-ālamba-cara,” ‘not wandering (in many) channels of thought,’ i.e., having mind fixed only on *one* object of thought (Mil p 343) An-ālamba without support in Sutta N I 9 20, Samyutta II 2 5

Ālambano—“So [putto] tumhākaṃ upatthāko bhaviṣṣati” (Mil p 126)

Ālambana (Sk ālambana), ‘support’ Cf ālambana-rajju = rajju ālambanī (Jāt III p 396)

ĀLĀNA

“Tam ālāne niccealam bandhivā tomara-hatthā manussā paṇivādetvā ānañja-kāraṇam kārenti” (Jāt I p 415)

Ālāna (Sk ālāna), ‘stake or post to which an elephant is fastened’

ĀLITTA.

“Katukam madhurassādam piya-nibandhanam dukham khuram va madhun ālittam ullittam nāvabujjhati”

(Thera G v. 737, p 73)

Ālitta (pp of ā-lip), ‘besmeared’

ĀLIMPANA.

“Ālimpanam vijjhāpetum,” ‘to put out a flame’ (Mil p 43)

Ālimpana (= ādīpana), ‘a flame, conflagration’

For ālimpeti (Sk ā-dīp) see Anguttara III. 100 13

ĀVAJATI

“Na gabbha-samānaṃ punaṃ āvajisam,” ‘I shall not return to the womb’ (Jāt III p 434, ibid. IV pp 49, 107)

Childers does not cite āvajati in the sense of ‘to go’ Cf Sk āvraj, ‘to return’

ĀVAPANA

‘Sabbaññūtañānassa āvapaṇaṃ katvā dantayagalamādāsi’ (Jāt I p 321, Milinda, p 279)

Āvapaṇa seems to come from the root vyap + ā

See “Pāl Journal” for 1885, article Nikkīnāti, p. 42

ĀVILATI

“[Udakam] calati khubati lulati āvilati” (Milinda p 259-60)

Āvilati, ‘becomes turbid,’ a denominative from the adj āvila, ‘turbid’

ĀVEDHA

Āvedhañ ca na passāmi yato iṇḍuṃ assave” (Jāt II p 276)

“Āvedhañ ca na passāmi ti viddhatthāne vanañ ca na passāmi” (Com)

Āvedha, ‘wound’ Cf āvedhana, impaling (Jāt IV p 29) —

“Kovilāna-sūle makkhikāvedhaṇaṃ” = the impaling of a fly on a kovilāna-stake

ĀVENI

Childers has āvenika on the authority of B Lot 618, but not āveni (See Div pp 2, 98, 182, 268, 302, 419 Cf “Āveni-sangha-kammāni akāsi” (Jāt I p 490)

“Te imehi atthārasahi vatthūhi apakāsanti avapakāsanti¹ āveni-karonti āveni-pavāṇaṇaṃ karonti, āveni-sangha-kammam karonti” (Cullav VII 5 2, see ibid p 325, Paṇḍita XV 10, p 202)

ĀSATI

“Seti c’eva āsati ca etthāti senāsanam, mañcapithā-ḍiṇam Ten’ āha senāsane ti” (Sum p 208)

Āsati (Sk ās), ‘to sit’

¹ The various readings are apakāsanti and avapakāsanti

ĀSĪMSA, ĀSĀṆSATI.

Childers registers āsimsā, but not āsamso, &c

The phrase "puggalo āsamso," 'a person without desires,' occurs in Anguttara III. 13 - Puggala IV 19 = Sutta III 3, 1, 5

From āsamsati we find the participle āsamsāna, which is sometimes written āsasānā

"Dumāni phullāni manoramāni samantato sabbadisā pavanti

pattam pahāya phalam āsasānā . . "

(Theia G v 528, p 56)

The Com explains āsasānā by āsimsantā gahitukāmā Nuāsa = nuāsamsa We find the terms nuāsamsa, āsamsāna in a passage in Sutta N. V 10 4 (Nirāsaso so, na so āsasāno nuāsamso so na so āsamsāno), which Prof Fausboll translates thus 'He is without breathing, he is not breathing,' instead of 'He is free from desire, he has no desire' Cf —

"Etādisam bhāhmana disvā yakkham
puccheyya poso sukham āsasāno"

(Jat IV p 18)

The Com explains ā-sasāno by āsimsanto, and a Burmese MS reads āsī [m] samāno

"Thale ca ninne ca vapanti bñam
anūpakhetto phalam āsasānā"

(Ibid p. 38)

ĀLAKA

An ālakā is an 'a-lak-tug-tinai' which was formerly made of wood or bone For a specimen of an Eskimo 'a-lak-tug-tinai' see Boyd Dankin's "Early Man in Britain," p 238 Cf —

"Isattho ālakam pariharati vanka-jimha-kutūla-nāicassa ujukānanāya" (Mil p 418).

There is a reference to the process of a-lak-tug-tinai in Theia G v 29, (cf Dh IV. 15. 33).—

“ Samunnayam attānam usukālo va tejanam
cittam ujum karitvāna aviṇṇam chinda Haṇṭatī ’

In Caṭ Pit. II 1 3, ālaka = ālāna, ‘post or stake’
to which an elephant was tied

ĀLĀHANA

“ So tassā . . . saṇṇakiccā katvā ālāhanam nibbā-
petvā ” (Jāt I. p. 287)

Ālāhana usually means ‘a cemetery,’ but in the pas-
sage quoted above it signifies ‘the funereal fire’

ĀHARATI

Āhata pp = āhacca, cited’ (Jāt III p 512)

Āhātvā = ahaṇṭvā in the following passage —

“ Sankāna puñjā āhātvā susāna rathiyāhi ca
Tato saṅghāṭikam katvā lūkham dhāeṇya cīvaṇam ”
(Therī G v 578, p 60)

The causative āharāpeti is used in the sense of ‘to
call for, ask for, demand’ —

“ Tassa gatakalā tam kulam kahāpane valaṇṇesi So
āgantvā kahāpane āhaṇṭesi ” (Jāt I p 347, see Therī
G Com p 196, l 13)

ĀHARIMA

“ Āharimena rūpena na mam tvam bādhayissasi ”
(Therī G v 299, p 152).

Āhaṇṭima, ‘captivating,’ ‘charming.’

EMENDATIONS

I

“ Tena kho pana samayena Sakko devānam indo āyas-
mato Mahākassapassa pindapātāṃ dātukāmo hoti pesakāṇi-
vannam abhinimmitvā tantam vṇāti, Sujātā asuṇṇakāṇā¹
vāsaram (?) pūreti ” (Udāna III. 7).

¹ Text has assurakannā

The reading queried in the above quotation is not in "the most reliable" text **A** (Phayie MS), but it is introduced into it from the Commentary (evidently of Burmese origin) by the Editor. The reading of **A** is *tamsaiam* (**B** *nam saram*) for *tasaiam*, 'the shuttle.' The Com explains "*vāsaiam pūcti*" by "*vāsaiam bhandeti*" *Tasaiā* or *tamsaiā* (Sk *tiāsaiā*) is a well-known word for the 'shuttle' of a loom and is the only reading that makes good sense here. Curiously enough in Sutta N III 4 10, p 82 *tasaiam* occurs with the Burmese reading *vāsaiam* (see also I 12 9, p 37) in the sense of 'shuttle'.

II

"*Nelaṅgo setapacchādo ekāno vattatī iatho,
anīgham passa āyantam chunnasotam abandhanan ti*"
(Udāna VII 5, p 76)

The true reading is not that adopted in the text from the Commentary, but that of **A, D** "*nelaṅgo*" Buddha-ghosa in his Com on Digha I 1 9 quotes, "*Nelaṅgo setapacchādo*" (See Sum p 75)

III

"*Evam ācariyo sāra-phalake visarukkha-ānim ākotajamāno viya antevāsiko suvanna-rajata-manimayāya āniyā tam ānim pativāmayamāno viya punapuna iṭṭhaṃ suvannam bhāsati*" (Sum p 39)

For *pativāmayamāno* read? *pativādh°* or *patibādhayamāno*, and compare "*Tacchanto āniyā ānim nihaṇti balavā yathā*" (Thera G v 744, p 73)

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- 71 The Leiden University Library
- 72 Dr Bruno Lindner, The University, Leipzig
- 73 The Liverpool Free Library
- 74 Professor Ch Michel, Liege University, Belgium
- 75 Professor Minayeff, The University, St Petersburg
- 76 Dr Edward Muller, 35, Konig St , Bern.
- 77 Professor Max Muller, Oxford
- 78 The Royal Library, Munchen (Asher)
- 79 Professor Oldenberg, 9, Nollendorf Platz, Berlin, W.
- 80 The Bibliothèque Nationale, Paris (Sampson Low and Co)
- 81 The Peabody Institute, Baltimore, Maryland, U S
- 82 Professor Pischel, The University, Halle
- 83 Dr Edward D Perry, Columbia College, New York City, U S
- 84 Robert A Potts, Esq , 26, South Audley Street, W
- 85 and 86 His Excellency Prince Pui-sang (Siamese Minister to Germany), 23, Ashburn Place, W (2 copies)
- 87 W Woodville Rockhill, Esq , United States Legation, Peking.
- 88 Professor Rost, India Office Library, S W.
- 89 Professor Roth, The University, Tübingen
- 90 Professor Sayce, Oxford
- 91 Dr. Ram Das Sen, Zemindar, Behampûr, Bengal.

- 92 The University Library, St Petersburg (Trübner)
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- 102 Sydney Williams, Esq, 14, Henrietta Street, W C
- 103 Dr H Wenzel, 8, Upper Woburn Place, W C
- 104 Professor Dr. Ernst Windisch, The University, Leipzig
- 105 Luang nai Tej (Secretary to the Siamese Legation), 49, Rue de la Siam, Paris
- 106 Khaon Patibhandhichit (Attache to the Siamese Legation), 49, Rue de la Siam, Paris
- 107-157 Ceylon Subscribers given in list 4.

4. SUBSCRIBERS IN CEYLON. 1886

(*See* List sent in by E R Gooneratne, Esq, Atapattu Mudaliyar, of Galle)

Subscribers of Five Guineas for six years down to
31st December, 1887.

- 1 Ganāchārya Wimala Sāra Tissa Sthawira, of the Ambagahapitiya Wihāra, Galle.
- 2 Nandā Rāma Tissa Sthawira, of Suvisuddhā Rāma, Negombo.
- 3 Gunaratna Sthawira, of Sudarasana Rāma, Mālampū Chūlaw
- 4 Sumanajoti Sthawira, of Jayawardanā Rāma, Galle
- 5 The Hon J. F. Dickson, C.M.G., Col. Secretary of the Straits

- 6 H. Paiker, Esq., Immigration Officer, V. Vilankolam.
 7 W. H. De Silva, Esq., Negombo.

Subscribers of One Guinea for 1885

- 1 Wælgama Dhammapāla Sthawīa, Wijayānanda Wihāra, Galle
- 2 Saddhāpāla Sthawīa, Sudammāyāma, Kadurupe, Galle
- 3 Paññānanda Sthawīa, Tibhūmikāyāma, Gintota, Galle
- 4 Sīl Saddhānanda, of Sīl Gane Wihāra, Ratgama, Galle.
- 5 Kalupe Sīlānanda Sthawīa, Dadalla Wihāra, Galle.
- 6 Edmund R. Gooneratne, Atapattu Mudaliyā, Galle.
- 7 Paññā sekhaia Sthawīa, Kodagoda
- 8 C. A. Wīrasinha, Esq., Mātāia
- 9 Piyaratana Tissa Sthawīa, Chief of Sailabimbāyāma, Dodanduwa
- 10 Dhammāyāma Sthawīa, of Jayawādāna Wihāra, Pitirwella.
- 11 Sāilānāyāma Sthawīa, of Sailabimbāyāma, Dodanduwa
- 12 Sangha Nanda Sthawīa, of Sudāyāma Rama Dewature, Galle
- 13 Sumanasāyāma Sthawīa, of Sailabimbāyāma, Dodanduwa
- 14 Kumāravada Nikoīs de Silva, of Būssa, near Galle
- 15 T. B. Panābokke, Ratnabāyāma, Dumbura, Kandy
- 16 Cūla Sumana Sthawīa, Seluttarāyāma Ratgama
- 17 Dhamma Tilaka Sthawīa, Sūwaddahāyāma, Mādampa
- 18 Indasabhavāyāma Nānasāyāma Sthawīa, Dhamma Gupta Pūwena, Paṇḍāyāla
- 19 Louis Corneille Wijesinha, Mudaliyā, Mātāle
- 20 Mānana hewa Ariis, of Batāpola
- 21 Saddhatissa Sthawīa, Sudassanāyāma, Busse, Galle
- 22 Sugata Sāsana Dhaja Wīnayācāyā Dhammālanāyāma Sthawīa, of Mahā Kappina Madalindāyāma
- 23 Sīwaka Sthawīa, of Javāsekhaia, Marādāna, Colombo
- 24 Udakada Dhammakkhanda Sthawīa, of Bodhūyāyāma, Bōgalapāyā
- 25 Sīl Sūnārāyāma Sthawīa, of Seluttarāyāma, Randonbe.

- 26 Silakkhanda Sthawīa, of Balaḥapīye Wihāra, Galwehera
- 27 Saddhānanda Sthawīa, of Asokā Rāma Kalutara
- 28 Col Henry Steel Olcott, Presdt Theosophical Society, Madras
- 29 Andrus de Silva Gunawardana, Vidhana Aracci, Ambalamgoda
- 30 Asabha Tissa Sthawīa, of Ambagahapitīye Wihāra, Welitota
- 31 Sugatapāla Sthawīa, of Waskaduwa
- 32 Dhamma ratana Sthawīa, of Ambagahapitīye Wihāra, Welitota
- 33 Sarana tissa Sthawīa, of Ambagahapitīye Wihāra, Welitota
- 34 Samiddhankaṭṭha Sthawīa, of Ambagahapitīye Wihāra, Welitota
- 35 Silānanda Sthawīa, of Kalyana Wihāra, Kaluwamodara
- 36 Sugata tissa Sthawīa, of Ambagahapitīye Wihāra, Welitota
- 37 Dhamma Sūri Sthawīa, of Sumittārama Kalutota.
- 38 Albaradura Siman, of Ratgama
- 39 Dompe Buddhakakkhita Sthawīa, High Priest of Kelani
- 40 Paññāmolī Sthawīa, of Ambagahapitīye Wihāra, Welitota
- 41 Sōrata Sthawīa, of Ambagahapitīye Wihāra, Welitara
- 42 Medhawi tissa Sthawīa, of Kshetrasanne Wihāra, Welitara.
- 43 Dipawisānada tissa Sthawīa, of Pokunewatte Wihāra, Kalutara
- 44 Silasumana tissa Sthawīa, of Sudāsanā Rāma, Duwegoda
- 45 Sūrisumana tissa Sthawīa, of Gangārama, Moragalla
- 46 Gunaratana Sthawīa, of Viwekārāma, Moragalla
- 47 Jinaratana Sthawīa, of Randombe
- 48 Wimaladharma Sthawīa, of Galkande Wihāra, Kosgoda
- 49 Aion de Abrew Wijesinha, of Kaduana, N.
- 50 Sūri Sumanā Sthawīa, Kalamulla, Kalutara.

ACCOUNTS IN CEYLON, 1886.

Edmund Gooneratne, Mudaliyar, in Account with the Pāh Text Society, for the Year Ending Dec 31, 1886.

DATE	RECEIPTS	AMOUNT	DATE	PAYMENTS	AMOUNT
1886	Rs	Cts	1886	Rs	Cts
Jan 1	Balance of Last Year brought forward	1043 45	April 9	Postage of Petavattu	1 50
Dec 31	Subscription received from Six Subscribers for 1885	63 0	June 1	Visuddhimagga purchased and sent	35 0
			" 12	Postage 2/50 and Tin Case 1/-	3 50
			" 14	Value of Rs 600 remitted by Bill of Exchange £43 5s 8d	600 0
				Postage on Letter	0 43
			Nov 20	Clearing Case of Publications of '85, sent per <i>Itta</i>	2 25
				Postage to Straits on one Copy	3 90
				Local Postage on Copies despatched	4 92
				Postage, Advertising Fees, &c	5 0
				Balance in my hand on Dec. 31, 1886	449 95
		<u>Rs 1106 45</u>			<u>Rs. 1106 45</u>

GALLE, December 31, 1886.

F. R. GOONERATNE.

PĀLI TEXT SOCIETY.

Work Already Done.

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1 Anāgata Vamsa	1886 Prof Minayeff
2 Anguttara, Parts I-III	1885 Dr Morris
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5 Udāna	1885 Dr Steinthal
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7 Gandha Vamsa	1886 Prof Minayeff
8 Cariyā Pitaka	1882 Dr Morris
9. Tela Katāha Gāthā	1884 { Gooneratne Mudal- lyal
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16 Buddha Vansa	1882 Dr. Morris
17 Samyutta Nikāya, Part I.	1884 M. Leon Feer.
18 Sutta Nipāta	1884 Prof Fausboll
19. Cha Kesa Dhātu Vansa	1885 Prof Minayeff
20 Sandesa Kathā	1885 Prof Minayeff
21 Sumangala Vilāsini, Part I	1886 { Prof Rhys Davids & Prof. Carpenter.
22 Vimāna Vatthu	1885 { Gooneratne Mudal- lyal.

UNWIN BROTHERS,
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Journal of the Pali Text Society.

Pali Text Society.

Journal

OF THE

PALI TEXT SOCIETY.

1887.

EDITED BY

T W RHYS DAVIDS, PH D , LL D ,

OF THE MIDDLE TEMPLE, BARRISTER-AT LAW,

PROFESSOR OF PALI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE.

LONDON

LONDON

PUBLISHED FOR THE PALI TEXT SOCIETY,

BY HENRY FROWDE,

OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E C

1887

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Hon Sec and Treas for Ceylon—E R Gooneratne, Esq, Atapattu Muddalaya, Galle

This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS scattered throughout the University and other Public Libraries of Europe

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B C 400-250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings, and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history—whether anthropological, philological literary, or religious—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 3,300 pages have already appeared. The accession of about fifty new members would make it possible to issue 1000 pages every year.

The Subscription to the Society is only One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society, which cost a good deal more than a guinea to produce.

It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read Pāli, will give Donations to be spread if necessary over a term of years. Nearly £400 has already been thus given to the Society by public spirited friends of historical research.

Subscriptions for 1887 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.

The Society keeps no books, and its publications cannot in any case be sent to subscribers who have not already paid their subscriptions for the year.

Cheques and Post Office Orders should be made payable to the "Pāli Text Society" (Address 22, Albemarle Street, London, W.)

Report

OF

THE PALI TEXT SOCIETY

FOR 1887

I HAVE to congratulate our subscribers on the fact of our little Society having survived all the dangers of birth and childhood, and reached the end of its first six years in safety. It can now fairly claim to be an established success, and, when it promises to do even better in the future than in the past, my readers will agree that the promises of the Pāli Text Society are not empty words.

And first as to work done. Up to 1885 inclusive, we had issued in four years fourteen volumes, of a total of 2,602 pages. Adding for 1886 three volumes, viz

Journal	186 pages
Vimāna Vatthu	116 „
and Sumangala	368 „

and for 1887 two volumes of about 800 pages, gives us a total for the six years of nineteen volumes, containing twenty-six texts, in about four thousand pages—a very handsome result indeed for the six guineas which the issues have cost most of our members, and still more for those who have been wise enough to pay five guineas in advance for the six years.

The few copies which have found their way into the second-hand book market are already quoted at prices considerably above the subscriptions paid. And as the number of copies—especially in the earlier years—is nearly exhausted, the market value of our publications must inevitably rise still further. The reason is obvious. The Society, paying nothing for management, rent, or interest on capital,

is able to produce more cheaply than a publisher, who looks simply for profit, could do, and it has, besides, the advantage of the support of those of its generous friends who appear in the list of donors

Another six years will see the work accomplished, or nearly so. Let me urge, therefore, on all of our subscribers the advantage of paying their five guineas in advance for those years

Including the issues of this year, the full list of work already accomplished in the publication of texts (besides the lexicographical and other articles in the Journal) is as follows

NAME OF TEXT	YEAR	EDITOR
1 Anāgata Vansa	1886	Prof Minayeff
2 Anguttara, Parts I-III	1885	Dr Morris
3 Abhidhammattha Samasādhānī	1884	Prof Rhys Davids.
4 Āyāraṅga Sutta	1882	Prof Jacobi
5 Udāna	1885	Dr Paul Steinthal
6 Khudda- and Mūla-Sikkhā	1883	Dr Ed Muller
7 Gandha Vansa	1886	Prof Minayeff
8 *Chakesa Dhātu Vansa	1885	Prof Minayeff
9 Caṇḍiā Pitaka	1882	Dr Morris.
10 *Tela Katāha Gāthā	1884	{ Gooneratne Mudaliyar
11 Therā Gāthā	1883	
12 Therī Gāthā	1883	Prof Pischel
13 *Dāthā Vansa	1884	Prof Rhys Davids
14 Dhamma Samgani	1885	Dr Ed Muller
15 *Pajja Madhu	1887	{ Gooneratne Mudaliyar
16 *Pañca Gatī Dipana	1884	
17 Puggala Paññatti	1883	Dr Morris
18 Buddha Vansa	1882	Dr Morris
19 Majjhima Nikāya, Part I	1887	Mr V Tienckneit
20 Samyutta Nikāya, Part I	1884	M Leon Fee
21 *Saddhammapāvana	1887	Dr Morris

* The twelve texts marked with an asterisk appeared in the Journal

NAME OF TEXT	YEAR	EDITOR
22 Sandesa Kathā	1887	Prof Minayeff
23 Simā Vivāda Vimicchaya Kathā	1887	Prof Minayeff
24 Sutta Nipāta, Part I	1884	Prof Fausboll
25. Sumangala Vilāsinī, Part I	1886	{ Prof Rhys Davids & Prof Carpenter
26 Vimāna Vatthu	1886	{ Gooneratne Mudaliyar

The following list of works in progress will show how thoroughly our work is being supported by all the best Pāli scholars, not only in England, but also throughout Europe and in America

1 PITAKA TEXTS

TO BE EDITED BY

1 Dīgha Nikāya*	{ Prof Rhys Davids and Prof. Carpenter
2 Majjhima Nikāya, Vol II *	{ Mr Thienknecht (of Copen- hagen)
3 Samyutta Nikāya, } Vol II ** }	M Leon Fee (of Paris)
4 Anguttara Nikāya, } Vol II ** }	Dr Morris
5 Khuddaka Pāṭha	Prof Rhys Davids
6 Dhammapada	{ Prof Fausboll (of Copen- hagen)
7 Iti-vuttaka**	Prof Windisch (of Leipzig)
8 Peta Vatthu**	{ Prof Minayeff (of St Peters- burg)
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2 EXTRA-CANONICAL BOOKS

12. Sumangala Vilāsinī, } Vol II }	{ Prof Rhys Davids and Prof Carpenter
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* Those marked with one star are well in hand, and those marked with a double star are in the press

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15 *Pajja Madhu	1887	{ Gooneratne Mudaliyar
16 *Pañca Gatī Dipana	1884	M Léon Fee
17 Puggala Paññatti	1883	Dr Morris
18 Buddha Vansa	1882	Dr Morris
19 Majjhima Nikāya, Part I	1887	M V Tienckne
20 Samyutta Nikāya, Part I	1884	M Léon Fee
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24 Sutta Nipāta, Part I	1884	Prof Fausboll
25 Sumangala Vilāsinī, Part I	1886	{ Prof Rhys Davids & Prof Carpenter
26. Vimāna Vatthu	1886	{ Gooneratne Mudala- lyai

The following list of works in progress will show how thoroughly our work is being supported by all the best Pāli scholars, not only in England, but also throughout Europe and in America

1 PITAKA TEXTS

	TO BE EDITED BY
1 Dīgha Nikāya*	{ Prof Rhys Davids and Prof. Carpenter
2 Majjhima Nikāya, Vol II *	{ Mr Tienekne (of Copen- hagen)
3. Samyutta Nikāya, } Vol II ** }	M Leon Fee (of Paris)
4 Anguttara Nikāya, } Vol II ** }	Dr Morris
5 Khuddaka Pāṭha	Prof Rhys Davids
6 Dhammapada	{ Prof Fausboll (of Copen- hagen)
7 Iti-vuttaka**	Prof Windisch (of Leipzig)
8 Peta Vatthu**	{ Prof Minayeff (of St Peters- burg)
9 Niddesa	{ Prof. Bloomfield (of Balti- more, U S A)
10 Apadāna*	Dr Grünwedel (of Berlin)
11. Vibhanga	Dr Morris

2 EXTRA-CANONICAL BOOKS

12 Sumangala Vilāsinī, } Vol II }	{ Prof Rhys Davids and Prof Carpenter
--------------------------------------	--

Those marked with one star are well in hand, and those marked with a double star are in the press

TO BE EDITED BY

13	Sutta Nīpāta, Vol II ,) Dictionary & Notes)	Prof Fausboll
14	Viśuddi Magga	(Prof Lanman (of Harvard College, U S A)
15	Netti Pakarana	Prof E Kuhn (of Munchen)
16	Mahā Vansa'	Dr Steinthal (of Berlin)
17	Hattavana-galla Vihāna Vansa	Prof Rhys Davids
18	Sāsana Vansa	Prof Minayeff
19	Bodhi Vansa	Mr Strong
20	Lalāta Dhātu Vansa	Dr Morris
21	Dhammapada Attha- kathā'	Dr Wenzel
22	Kathā Vatthu Attha- kathā	Prof Minayeff

The Government of India have lodged in the India Office Library a large number of MSS from the late King's Library at Mandalay. The MSS are both easy to read, being written in large letters, and very correct. I have also received from Gooneratne Mudaliyar of Galle, since the last report, the following MSS

Attha Sālinī
Netti Pakarana
" " Atthakathā
Sammoha Vinodanī
Paramattha Jotikā
Lalāta Dhātu Vansa (Sinhalese)
Sāsana Vansa

What we want now are

Lalāta Dhātu Vansa (Pāli)
Sāsana Vansa
Niddesa and Com.
Paramattha Dīpanī
Iti-vuttaka Atthakathā

besides the other MSS mentioned at p xii of my report for the year 1885.

- It can no longer be said that we suffer from want of editors, which was one great difficulty when we started. And our stock of MSS, thanks chiefly to Gooneratne Mudaliyar, is getting fuller every year. *But we do want subscribers.* It is the want of money which prevents our printing texts ready for the press. We could easily now give 1,000 pages a year if we had a little more money. Surely the issue of a series of texts, so important for the history of India, will not be allowed to flag for the want of a few hundred pounds.

Finally, I have to congratulate the Society on the fact that our issue appears earlier this year than it has ever done before, and, as the next issue is already in the press, it will probably be out still earlier than this one.

T W RHYS DAVIDS

The Pajjamadhu.

A Poem in praise of Buddha

EDITED BY

EDMUND R. GOONERATNE

(MUDALIAH)

THE Pajjamadhu is an elaborate Pāli poem in 104 stanzas, composed by the venerable Tissa, the pupil of the celebrated Ananda. He was also the author of the Pāli Grammar, called the Rūpa Siddhi. The author, unlike others in the East, has given us his name and pupilage in verse 103

Ānanda iañña iatanādi mahā yatinda
Niccappa buddha padumappiya sevī naagi
Buddhāya rāga ghana buddha -
Theiālmā iacita pajja madhum pi bāntu

Drink (deeply) the Pajjamadhu (the nectar-like verses) made by the bee Buddhappiya (pleased with the virtues of Buddha), who gladly depends on the lotus, Ānanda Vana iatana, heavy with good qualities, incessantly expanded.

The first sixty-nine verses describe the beauties of Buddha's person, the rest are in praise of his wisdom, concluded with a panegyric on the Oider and Nuwāna.

This little poem, it is believed, was composed in the Solean country, where, at this period, Buddhism was flourishing in almost its pristine purity, and where the author, as we learn from a verse in the Rūpa Siddhi, held the incumbency of several temples, and by his eminent abilities commanded a high reputation.

The author, unfortunately, does not give us the date of his work, but we may safely premise that it was composed at the same time as the Rūpa Siddhi, to which our scholars give A.D. 1100 as the probable date.

The language is Sanskritized Pāli, and some of the verses are intricate puzzles. There is a gloss, in Sinhalese, to the entire poem, but it is verbose, and rather diffuse in its explanations.

I have to acknowledge, with thanks, the valuable aid I received from my tutor, the learned Paññāsekhara of Kodagoda, in editing this little work, which I expect will interest students of the language.

E R G

GALLE, October 5, 1885

[The Pajjanadhu.]

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ
SAMBUDDHASSA

- 1 Unnāpapunnasasimandalato galitvā
Pādambujangulī dalattha sudhā lavānam
Pantīva satthu nakhapantī pajāvisesam
Pinetu suddha sukhitammana tundapītā
- 2 Khittāya māraṇipunā paṇṇatva satthu
Pādassayā jita disāya sītattalāya
Yā jeti kañcana saṇḍavaliyā sūrim sā
De'tanginam
- 3 Sovanna vanna sukhumac chavī somma kumma
Pitthīva pitthī kamatunnatī bhātī yesam
Tassam piṭṭhāya sūrim sūrim sūrim
Pādā janassa padadantu padam janassa
- 4 Accheṇa paṇṇāya sūriyā sakāya
Ye maddino viya caranti saroja sise
Sañcumbitā viya ca tāni parāga iāgā
Te nūajā munipadā padadantu lakkhim
- 5 Agāmi kāla jana mangala bhattu bhāvam
Vyākattum atīa kusalen' iva nimmitāni
Yātiāsum atthasatamangalalakkhanāni
Sādhētu nam padayugam jayamangalāni
- 6 Nāma sūriyā sūriyā sūriyā vese
Niccama susajja thapitāni' iva mangalāya
Ye te dadhanti kalamangalalakkhanāni
Vattantu te janapadā

- 7 Sabbe 'bhībhūya sapadesu nipātanaṃsa
 Saññānakam viya yadassitasabbhaloko
 Pādātya' dhokatatilokasūvarā pi
 Lokam punanta jayamaḥgalakūḍāṇi
- 8 Lokattayekasaṇṇanattavibhāvanāya
 Sajjo va tittṭhatī yaḥim suvibhattaloko
 Tamsabbhalokapatī bimbīṭadappanābham
 Pādadvayam janassaṇṇanāhetu hotu
- 9 Lokuttarāya sūyā 'dhigamāya sutthu
 Rajanti yattha digunān' iva pātu bhūtā
 Cakkāsanābhisaṇṇanemissahassāṇi
 Tyāghī disantu sakalissūyāṇi janassa
- 10 Yatiullasanti duvidhān' iva pātū bhūtā
 Dhammassasabbabhūvanassa ca issaratte
 Cakkāni cakkasādisāni sudassanassa
 Tān' ajja jantu saṇṇā caṇṇāni hontu
- 11 Sattesu vacchatu sūi sūrivacchakena
 Sovatthi sotthim anutittṭhatu puggalesu
 Nandim janānam anuvattatu nandivattī
 Sisān' alamkurutu pāḍavatamsako pi
- 12 Bhaddāya pītham upagacchatu bhaddapītham
 Vuddhim janānam anuvattatu vaddhamānam
 Punnattam aṇṇim anu kubbatu punnakumbho
 Pāti ca pātu satatam janatam apāyā
- 13 Setātapattam apānetam aghātape tam
 Khaggo vichindatu sadā duntāniragge
 Samklesadāham apānetu satālavanta
 Samvijāni kumatimakkhikamoḥhattho

- 21 Pujetum āgata vatā vajuṇāsanattha
 Mindena chaddita mahāvijayuttarākyam
 Samkham pavittham iva mārabhayā padādhō
 Pādattasamkham iha vattatu santiyā vo
- 22 Sovannamacchayugalam sīvabhatta bhoge
 Icchā bahūpakāṇānam bhavatam janānam
 Kumhāṇānaṃ padutthaṇṇā va padutthaṇṇā
 Pādambujākāṇā vigāhi tu nopahontu
- 23 Sattāpagā janamanoja male jahantu
 Samklesadāham apanentu dāhā ca satta
 Selā ca satta vidadhantu janassa tānam
 Lokāṇāṃ bhavatam patākā
- 24 Pātanki santi gamane bhavatūpakāṇā
 Dāhettānesu jahatam padacāmaṇānam tam
 Sallokalocanāmahussavaussitam va
 Vatteyya toṇānam anuttarāmaṅgalāya
- 25 Yasmim mīginda gata bhīti balāva daddha
 Dānā natā suavidāṇāna pītāva
 Nālāgūṇā kārīvaṇo Gūṇamekhalo ca
 Tam sīhaviṇṇamapadam hanatā ghadantim
- 26 Pāpāhino hanatu pādasuvannarājā
 Vyagghādhipo kalijane adatam asesam
 Vālāhaassapatī sampatitum adatvā
 Pāyesu pāpayatu santipūṇāna pajāyo
- 27 Chaddanta danti lalitam galitam rūsambhā
 Luddetta dubbhimi dīse acalam dadhāno
 Pādattahatthipatī sampatī jantutāse
 Tāsetu hāsam apāṇandisatam satānam

- 35 Dalham paījitatayā muninā saena
 Suññas saopagata pañjara bandhano'va
 So pādapañjaraagato kaivikapakkhī
 Sabbesamap piyā cañ jahatā bhavantam
- 36 Te cakkavāka makarā api koñca jīvam
 Jīvādī pakkhivisaī saiasīva bhuttam
 Vessantaena caianambuḍi bhūjanti
 Jantu tahiṃ viya pade suāmentu nīccam
- 37 Tam candakinnaragatimva gatassa bodhi
 Sattassa tassa bhāvam
 Samsūcayanta pada kinnara kinnarī ve
 Sāmaggimagga patī pattisu pāpayantu
- 38 Samājadhānīmusabho vahatagga bhāiam
 Pitippayo pajanayeyya savacchadhenu
 Sassevino abhūmentu chakāmasaggā
 Dhāientu jhāyim iha solasa dhātudhāmā
- 39 Sutvā jnassa kaivika saiam manuññam
 Aññoñña bhūtiāhitā api paccanikā
 Hitvā gatim viya thitā padasattarūpā
 Sabbam bhavassita janānagatim hanantu
- 40 Sovanna kāhala yugo pamam'induāya
 Sannārupapha mukulopamamussavāya
 Nīccam susajja thapitam muni tittathan te
 Jāghādvayam janavilocana mangalāya
- 41 Lakhyā vilāsa mukurādvaya sannikāsam
 Tādanka mandana vīdambakamamsu sandam
 Jānudvayam lalita sāgara bubbulābham
 Hotam jagattaya nījatta vibhūsitun te

- 42 Chaddanti dīna varadanta yugopamānā
 Tam hatthi sonda kama punna gunā tavorū
 Lila payodhi sūi keli suvannaiambhā
 Khandhā'va dentu paipunna gunē janānām
- 43 Jaṅghakkha kadvya samappita cittapāda
 Cakkadvayī manamanojahayo mune te
 Soni iatho sūivaho manasā bhūulham
 Lokattayam sivapuram lahu sūi sūi
- 44 Ramm'ora pākata tatāka tatā savanta
 Romāvali jala panālika kotikatthā
 Nābhi gabbhā saasī sūi kelitā te
 Sassevinam vvasana ghammam'alam sametu
- 45 Kantiechatā lulita iūpa payodhi nābhi
 Āvatta vattita nimujjita sabbaloko
 Sobhagga toya nīvham vivaso pivitvā
 Lok'uttarādi sukha mucchitatam payātu
- 46 Gambhīra cittaiahadam paipūayitvā
 Tamsandamāna kaunambu pavāha tulyā
 Romāhivallihari nābhi subhā'lavālā
 Detam lahum sivaphalam bhajatam mune te
- 47 Cāūa sārīphalako kutilagga loma
 Pantī vibhatti sahito sūi keli sajjo
 Sūi sūi sukha jūtaka keli hetu
 Hotam tiloka sukha jūtaka sondakānam
- 48 Gambhīra cittaiahado dāra sūihamāna
 Mettādayā kaūi vadhū kaūa sanni kāsā
 Sabbamāna sūi sūi sūi sūi sūi sūi
 Sākhā sakhā tava bhujā bhajatam dadantu

- 49 Nihāia bindu sahitaḡḡada'lopa sobhi
 Byālamba iatta padumadāva bhaṅgi bhājā
 Pīpāsī-alumetuniva iatta iattā
 Rattā kaiā tava bhavum bhuri mangalāya
- 50 Rupassuī caṇṭa caṅkama vibbhamā te
 Pitthi yathā kalala muddhami setu bhūtā
 Evam bhavannaṇa samuttanāṇa setu
 Hotam mahākanaka saṅkama saṅnikāsā
- 51 Saddhamma desana manohara bheṇṇāda
 Saṁcāraṇa sivaṇṇaṇa viṣitum janāṇam
 Gīvā suvaṇṇamaṇa cāru mutiṅga bheṇi
 Bhāvam bhajā bhavatu bhūta vibhūtiyā te
- 52 Lakṣi nivāsa vadan'ambuṇa matta minna
 Mākaddhayam jana vilocaṇa caṇcaṇike
 Soṇabbha dhamma makāṇḍa nisandamāṇam
 Pinetu tena saṇasena sabhā jane te
- 53 Lakṣi samāṇuṇṭa vattanathe iathanga
 Dyaṇḍānu kāru miḡa iāja kapola lilaṇ
 Tādanka maṇḍalayugam viya kaṇṇabhājam
 Gaṇḍatthaladvyama' laṇkuṇṇutam janatte
- 54 Lāvanna maṇṇava pavāla latā dvyābham
 Tandeḡa deva taru pallava kante maṇṭam
 Vattāṇavinda makāṇḍa paṇāṇisobham
 Rattāḍḍharadvyama'adho kuṇṇutam janāgham
- 55 Unnā sakuntigata matthaka natthu kūpa
 Subbhū lakāṇa sahitaṇṭṭha pavāla nāvā
 Gaṇṭuttanāṇannaṇa gatā tava jaṇṭukāṇam
 Hotam bhavannaṇa samuttanāṇa nāṭha

- 56 Isam vikāsa padumo'dara kesaiālī
 Līlā vinaddha iucīā tava danta pantī
 Vānī vadhū dharita mālata mālya tulyā
 Tassam jānassa manaiñjana mā' caireyya
- 57 Saddhamma nijjhāra suatta silātalābhā
 Jivhā vacī nata vadhū kala ianga bhūtā
 Saddhamma settha taianī nihitappiyā te
 Samsāra sāgara samuttaranāya hotu
- 58 Dantamsu kancukita iattadharo padhāne
 Jivhā suatta sayane mukha mandirratthe
 Āmokkha mutti vadhuyā sayitāya tuyham
 Kubbantū sangama malam jana sotu kāmī
- 59 Unnā tathā' bhūnava patta vaiābhī iāmā
 Līlollasanta bhamuka dwaya nila pattā
 Ghānoṇu cāru kadali vadanā lavālā
 Tuyham pavattatu ciām jana mangalāya
- 60 Bālatthalī harī silātala pitthikattha
 Bhūvallaṇḍwaya mayūna yugassa tuyham
 Pañcappabhā ruena piccha yugassirīkam
 Nettadwayam manasī punchatu pāpadhūlīm
- 61 Indīvar āntagata bhūngika pantī bhaṅgi
 Pañc ambujas saiatate viya gacchapantī
 Nettambujas sūti tuokaiānīva tuyham
 Pamhāvalī suiga'teha tūo karontu
- 62 Vattullasambuja vilocana hamsa tunda
 Kañjamsu piñjara mulāla latā dwyābham
 Dolādwyamwa savana dwyam atta lakkhyā
 Hotam tav ajja janatā maticāiahetu

- 63 Vammīka matthaka sayānaka bhūṇidatta
 Bhoginda bhogavali vibbhamamā vahanti
 Ghānoparittthita' mune tava tunnam' unnā
 Taggāhino viya janassa dadātu vittam
- 64 Rupin dūāva viṇaye khūla loka rūpam
 Ghāno'iu cāu paṇṇho'paṇi baddha siddhā
 Nilābha vāta viluthanta vāyad dhajā bhā
 Tittthantu satta dūṇitāṇi jayāya te bhū
- 65 Unnas sitopala nivesita bunda sandhi
 Ghāno'iu pindakam' aghā tapa iundhitunte
 Hotammukham'buja sūi sūasussitā bhām
 Bhū nīla pattika lalāta suvanṇa chattam
- 66 Ru'panka vedana vilocana bāna dīṭṭhi
 Dhānā nīsāna manivatta sūi sūo te
 Siddhā mato' sadha katañjana puñja lakkhi
 Hotam janassa nayanāmaya nāsanāya
- 67 Sakkhandha bāhuyuga torana majjha gīvā
 Dhānā nīsāna manivatta sūi sūo te
 Niluppālāva thapitā savibhatti kante
 Kesā bhavantu bhuvanattaya mangalāya
- 68 Hemagghiye thapita nīla silā kapāle
 Pajjota jāla lalitam muni sāyanti
 Rūpassuṇi sūasā bhūṣita hema mālā
 Kāṇā karotu subhagam tava ketu mālā
- 69 Bhyāmap pabbhālī tava kañcana moṇa kālā
 Sūodaye vitata candaka cakkalakkhi
 Meghā vanaddha sikkharu'nnata hema selā
 Yan tūṇacāpa vika'tiva dadātu sobham

- 56 Isam vikāsa padumo'daia kesai āli
 Līlā vinaddha iuciā tava danta pantī
 Vānī vadhū dhaṇṭa mālātī mālya tulyā
 Tassam jānassa manarañjana mā' caṇeyya
- 57 Saddhamma nijjhāra suatta silātalābhā
 Jīvā vacī nata vadhū kala ianga bhūtā
 Saddhamma settha taiaṇī nihitappiyā te
 Samsāra sāgara samuttarānāya hotu
- 58 Dantamsu kancukīta iattadhaio padhāne
 Jīvā suatta sayane mukha mandirathe
 Āmokkha mutti vadhuyā sayitāya tuyham
 Kubbanu sangama malam jana sotu kāmī
- 59 Unnā tathā' bhinava pattā vaiābhī rāmā
 Līlollasanta bhamuka dwaya nīla pattā
 Ghāṇorū cāru kadali vadanā lavālā
 Tuyham pavattatu ciām jana mangalāya
- 60 Bālatthali haṇi silātala pitthikattha
 Bhūvalaṇṭa mayūa yugassa tuyham
 Pañcappabhā ruṇa piccha yugassirikam
 Nettadwayam manasī punchatu pāpadhūlīm
- 61 Indīvar āntagata bhingika pantī bhaṅgi
 Pañc ambujas saratate viya gacchapantī
 Nettambujas sūti tirokaianīva tuyham
 Pamhāvalī suiga'teha tūo karontu
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 Kañjamsu piñjara mulāla latā dwyābham
 Dolādwyamwa savana dwyam atta lakkhyā
 Hotam tav aṇṇa janatā maticārahetu

- 63 Vammika matthaka sayānaka bhūnidatta
 Bhoginda bhogavali vibbhamamā vahanti
 Ghānopaitthita' mune tava tunnam' unnā
 Taggāhino viya janassa dadātu vittam
- 64 Rupin duāva vijave khila loka iūpam
 Ghāno'iu cāu paṇḍho'paṇi baddha siddhā
 Nilābha vāta viluthanta vayad dhajā bhā
 Tittthantu sappa duntāṇi jayāya te bhū
- 65 Unnas sitopala nivesita bunda sandhi
 Ghāno'iu pindakam' aghā tapa iundhitunte
 Hotammukham'buja suī suāsussitā bham
 Bhū nila pattika lalāta suvanṇa chattam
- 66 Ru'panka vedana vilocana bāna ditthi
 Dhānā nisāna manivatta suī suṇo te
 Siddhā mato' sadha katañjana puñja lakkhī
 Hotam janassa nayanāmaya nāsanāya
- 67 Sakkhandha bāhuyuga toṇana majjha gīvā
 Dhaṇappitas suṇghato paṇi mussavāya
 Niluppālāva thapitā savibhatti kante
 Kesā bhavantu bhuvanattaya maṅgal'ya
- 68 Hemagghiye thapita nila silā kapāle
 Pajjota jāla lalitam muni sārayanti
 Rūpassuī suāsī bhūṣita hema mālā
 Kārā karotu subhagam tava ketu mālā
- 69 Bhyāmap pabbālī tava kañcana moṇa kālā
 Suiodaye vitata candaka cakkalakkhī
 Meghā vanaddha sikkharu'nnata hema selā
 Yan tindacāpa vika'tīva dadātu sobham

- 70 Patthāya te paṇḍito suci dāna sīla
 Nekkhamma pañña viiyak khama sacca' dhitthā
 Mettā upekkhī'ti ime dasa pūato'va
 Pūientu pāiamī gunā janatānam'atte
- 71 Pattu'ttaiu't taradasā paṇḍhāna bījā
 Cetoīdhaiya karuṇā jala sekha vuddhā
 Sabbaññu ñāna phaladā satī vāta guttā
 Tam samphalan disatu pāiamitā latā te
- 72 Ābodhi punnamī padittha dīnādito te
 Sambhāia kāla sīta pakkha kamābhi vuddho
 Sampunna pāiamī gunā' mataiamsi tam'va
 Sabbangi kunda kumudāni pabodhayeyya
- 73 Āpacchimab bhava sīvap phala lābha dānā
 Dānap pabandham' apidāna phalap pabhandam
 Samwaddhayi twam abhi patthanato yathevam
 Jantut taruttara phalam khalu sambhunantu
- 74 Ārambhatop pabhutī yāva
 Vikkhālita ghakalusam suci sīla toyam
 Mettā dayā madhura sīlatāyu' petam
 Sodhetu twam' va bhava nissita jantu metam
- 75 Āpacchim attam abhinikkhamanā bhīyogā
 Patthāya tampabhavato paipunna gehā
 Twam sabba jāti gahato api nikkha mittho
 Evam janā bhava dukkhā khalu nikkhamantu
- 76 Ekaggato pala tale nīsitā ciandhi
 Dhāiā sucittu sutale satī danda baddhe
 Nibbijhi lakkhana dhanutthitī santī lakkham
 Khittā tayanamanu vijjhatu jantu khittā

- 77 Twam pāramī jala nīdhim catuṃ' ha bāhu
 Sattīhi suttamī eṇam janakova sindhum
 Sampanna vikkama phaloṣi yathā caṣo' va
 Evam janā viṇṇatapa phalame dhayantu
- 78 Sattā paṇḍha dahanesu eṇam sudhantam
 Khantī suvaṇṇa kata rūpa samantim' attā
 Sabbā paṇḍhamaṣaṇa' twam' asayham' evam
 Sabbe janāpi khamanena bhajantu santim
- 79 Lakkhādhikam catuṃ samkhiya kappa kalam
 Saccena sutthu paṇibhāvita vācimo te
 Vācāya sacca phusitāya samentī jantu
 Evam visuddha vacanā janatā bhavantu
- 80 Ādinna dhamma mahiyat tūna suppatitthā
 Dhitthāna pāmī mahā vajū addi tuyham
 Sattena kena pi yathāhi abhejja nejjo
 Evam janāpi kusalesu adhitthā hantu
- 81 Twam sabba satta eṇabhāvita metta citta
 Toyehi samsamita kodha mahā hutāso
 Lokuttaram tadittaram hitam'āvahittho
 Evam janesu janatā hitam' āvahantū
- 82 Mittopakāra patipakkha jan' āpakāre
 Twam nibbikāra manaso eṇabhāvanāya
 Pattosilābha pabbutat tusu nibbikāram
 Evam janānūnaya kopa nudā bhavantu
- 83 Sampanna hetu vibhavo tusite vimānam
 Yuttam guṇehi navabhip padavī vimānam
 Twam vādhupāram' idhuohimiyā tiloko
 Arohatu bhaya sukham padavī vimānam

- 91 Saccena maccha patī vassita vassadhāiā
 Satte dayāya tava vassita vassadhāiā
 Gimhe janassa samayimsu yathā tathātā
 Dham ambuwutthiṃ samentu kilesa dāhe
- 92 Chaddanta nāga patinā khamatā paiādhama
 Chetvā kaṇṇe thapita dantavaiāva luddama
 Loke hitāya thapitā tava danta dhātu
 Setthā janama siva piṇama lahu pāpayantu
- 93 Tam temiyā khaṇṇa yatima'ssama mālakaṃkhaṇṇa
 Okinna muttha kanakā vija vipa kinnā
 Kāruṇṇiā vāṇiṇa cuto daka bindu bandhū
 Dhātu samentu tava jantusu dukkhaḍḍahe
- 94 Ratthassa attha caṇṇāya asammukhassa
 Rāmena dinnā tina samkhata pādukaṇṇa
 Bhuttā tayā cūṇama asammukha nāgataṇṇa
 Lokassa atthamanu tittathu patta dhātu
- 95 Vutto janāṇama upadissa vaṇṇa raṇṇiā
 Satthim sahassa saṇṇadama viya ṇāya dhammo
 Ādeyya heyyama upadissa tayā pavutto
 Dhammo pavat tatu cūṇama janatā hitāya
- 96 Māiāṇi maddana hitā dhigamaṇṇa kaṇṇatā
 Bhatta tayā vara mahā jaya bodhi iāṇa
 Saggā pavavagga hita hetu janassa hantvā
 Sabbantaṇṇāyaṇṇa iha tittathu sutthu saṇṇo
- 97 Sāmoda vanna bhajāṇi guṇa maṇḍariyaṇṇa
 Caṇṇā latā vikaṇṇitā tava sapphalāṇama
 Okinna citta madhupe ṇasa piṇayanti
 Sambhāvitā bhuvā pavattatu matthakehi

- 98 Sambuddha selawalayantāra jānan awhā
 Nottattato tipathaṣṭi yatī saṅgāra'āhā
 Dhammā pagā suti vasa taite punanti
 Sambhāra sassam iha vattatu pacayanti
- 99 Paññāna kūpa sita paggaḥa vāyu gāhī
 Saddhā lakṣa sahitā sati pota vāhā
 Sampāpayātu bhava sāgara pāra tira
 Sap pattanam varadhane pati patti nāvā
- 100 Bojhan'ga satta iatanā kara dhamma khandha
 Gambhīra mīra caya sāsana sāgara sam
 So silyananta tanu wetiṭha āna mantha
 Selena manthitavatam disatā matam ve
- 101 Vuttena tena vidhinā vidhinā tato tam
 Laddhā nubhūtam amatam khūla dosa nāsam
 Accanta ioga jaiatā maṇānā bhū bhūtam
 Bhūtam karotu amāsam ajāsam alogam
- 102 Saddhamma iṭṭha iaviniggata dhammaṇamsi
 Phullo c'ā t'ā t'ā t'ā samvāra kesā āli
 Saṅghā iavinda nikaṇṇo samadhum samādhi
 Sakkiniko disatu sāsana wāpi jato
- 103 Ānanda iañña iatanādi mahā yatinda
 Nīcāp pabuddha padumap piya sevin angī
 P'ā t'ā t'ā ghana buddha gunap piyena
 Therālinā iacita P'ā t'ā t'ā pi bantu
- 104 Ittham rūpa gunānukittanawasā tam tam hitā sin
 sato
 Vatthānussati vattita iha yathā sattesu mettāca me
 Evam tābhū bhavanta iuttara tarā vattantu tā bodh
 me

Simā-vivāda-vimicchayā-kathā

EDITED BY
J P MINAIEFF

THE present edition is made from a single Sinhalese MS on paper, received by me from Subhūti Upanāsī some years ago, during my stay in Ceylon. I take this opportunity of thanking the well-known learned priest for much valuable assistance.

The little treatise is probably the one referred to by Rev. Dammālankāra Theera in the preface of his valuable *Simā-Naya-Dappana*. It contains some facts in the modern history of the Buddhist Church which, no doubt, will be of interest to the students of Pāli literature.

namo tassa bhagavato arahato sammāsambuddhasa
nānāgunehi 'lamkatam
nānavimaticchedakam buddham vandāmi so aham dutiya-
takāravipulā
sakkhāyapaṭisaṅgassa kankhāthānassa kammike
udakkhāyapaṭisaṅgassa karissāmi vimicchayam pathyā-
vattagāthā
ayam ettha yojanā

Dīpānam uttamabhāvena atidīpabhūte Jambudīpe Mahā-
māyāya gabbhe patisaṃdhibhāvena samjātaṃ buddha-
bhāvam patvā anāvaranañānādīnānāgunehi 'lamkatam
nānāsamanabāhmanānam kankhāvimaticchedakam sabba-
dhammajānaṃ amattānam sammāsambuddham Nēyya-
dhammālamkāramahādhammajāḍhūḍhaguruṃ dīditaṃ la-
dhalañcīto dutiyam Nēyyadhammābhivamsamapavāsa-

laddhalañceto tatīyam idāni mahāāṇassa kāle Ñeyya-
dhammābhimuniṇa aññakittisīridhajaḍḍhammasenāpatīna-
hāḍḍhammaāṇāḍḍhuāṇaguiṇi 'ti laddhalañceto so āham
tihi dvāhehi vandāmi

ayam pathamagāthāya yojanā.

Sihalaḍḍipe vasantānam āyasmāsaṁvāsīnaṁ kuk-
kucakānam bhikkhūnam uposatha-upasampadādika-
mike sīmādhikāre vimatī-āsankāthānabhūtāya udaku-
kkhepasīmāya ca gūṇa-sīmāya ca asammīssam katvā su-
vinicchayam aham karissāmi

ayam duttiyā yojanā

Sammasambuddhassa paṇḍitānato āyasmāsaṁvāsīna-
nena catucattālīsādhikam tīsatadvīśahassam sampatte
amhākam Jambudīpagananāya ekapaññāsādhikam sata
uttarāṁ sahaṁsam sampatte Sūripavāraṇḍīyānantayasa-
nāyāya nāmakā mahāāṇā 1000 kāsā tasmim kāle Ñānā-
bhī laddhalañceto therā sāsanaṁ soḍḍhesi ahoṣi
tasmim kāle tumhākam Sihalaḍḍipato 1000 kukkucakā
sikkhākāṁ bhikkhū amhākam Jambudīpam Amara-
pura mahāāṇādhānam āgantvā sāsana soḍḍhakassa theiassa
santike vimayādīpitaṁ agantvā tumhākam Sihalaḍḍipe
natthagandhe gahetvā Sihalaḍḍipam paccāgatā tato paṇḍitā
amhākam ācariyā mahātheiā Sihalaḍḍipe sāsanaṁ pavatti-
kāraṇaṁ pucchitvā ca sotam odahitvā ca nisīdim (su) tato
paccāgatvā atikkamitvā tassa pañño natthi
Sūripavāraṇḍīyāya nāmakā mahāāṇā 1000 kāsā
'ti nāmakā dhammaāṇā 1000 kāsā tasmim kāle ca
āham sāsana soḍḍhako saṁghaāṇā ahoṣim tasmim kāle ca
tumhākam Sihalaḍḍipato Paññātissapamukhā dve bhik-
khū āgatā tassa Paññātissatheiassa āgata kāle Sihalaḍḍipe
sāsanaṁ uppattikāraṇaṁ sutvā paṇodim idāni pi Sihala-
ḍḍipavāsī Dhammakkhanda bhikkhū Vanaratanabhikkhū
'ti dve bhikkhū sammāsambuddhassa

samvaccharaganane cattāni satāni ca ekavassāni ca adhikam
katvā dvisahassam sampatte ambhikam vohāiagananāya
dvisata-ekūnavisādhikam sāhassavassam sampatte phag-
gunamāsassa junhapakkhe dasamadivase mama santikam
āgatā te bhikkhū Sihaladipe sāsanaassa patitthitabhāvañ
ca lajjipesalabhikkhūnam atthibhāvañ ca mama ārocesum
tam vacanam sutvā atnekatāram aham pamodim te
Dhammakkhandhavanātanabhikkhū idāni Sihaladipe
udakukkhepagāmasimīya vivādo uppajjiti mama āroctvā
sīmādhikāie vinicchayam katvā dethā ti ārocenti tam pi
vacanam sutvā pubbakālato atnekatāram pamodim pati-
labhimha tumhākam vivādakarānatthānam vinaya-attha-
kathātikāhi uddharitvā dassāmi tam vacanam sādhekam
katvā dhāreyyātha ca vāceyyātha ca sallakkheyyātha ca
manasikareyyātha cā 'ti

idāni atthakathānāyena saddappabandhe thapite attho
dubbiyāno hoti yojanānāyena saddappabandhe thapite
suvijāniyo hoti tasmā yojanānāyena iacayissāmi

esā ca sīmā nāma sabhāgasīmā visabhāgasīmā cā 'ti
duvidhā tāsu sīmāsu baddhasīma gāmasīmāya saddhim
sabhāgā itaiāhi visabhāgā udakukkhepasīmā nadiyā ca
jātassarena ca samuddena ca saddhim sabhāgā itaiāhi vis-
abhāgā sattabbhantāasīmā ariāññena saddhim sabhāgā
itaiāhi visabhāgā tasmā baddhasīmā ca gāmasīmā ca imā
sīmā aññamaññam sabhāgā udakukkhepasīmā ca nadi ca
udakukkhepasīmā ca jātassaro ca udakukkhepasīmā ca
samuddo ca aññamaññam sabhāgā sattabbhantāasīmā
ca ariāññañ ca aññamaññam sabhāgā

tāsu sabhāgasīmāsu n'atthi dīghassa pabbatassa
bandhe satī doso n'atthi yathā kim dīghassa pabbatassa
ekadesam paricchindivā baddhasimam bandhente pi doso
n'atthiti tena vuttam Vimatavinodanītikāyam

ekasambaddhena gatan 'ti ukkhalatādim tatra jātam
eva samdhāya vuttam tādīsam hi ito gatan 'ti vattabbatam
ariabati yam pana ito gatan 'ti vā tato āgatan 'ti vā vattum
asakkaneyya ubhosu

nadi-ādisu ca tūyam patitārajjudandādim tattha kim kā-
tabban 'ti ettha pana baddhasīmāya patitthitabhiago bad-

dhasīmā. abaddhagāmasīmāya patitthitabhāgo gāmasīmā
vataiukkhasa pārōhe gāmasīmāya gāmasīmāto utthitavata-
iukkhasa pārōhe ca baddhasīmāya patitthite pi esa nayo 'ti
pana evam datthabbo baddhasīmā
aññāya baddhasīmā ya ca gāmasīmam thapetvā itarāya
sīmāya ca visabhāgā udakukkhepā aññāya udakuk-
khepasīmāya ca thapetvā itarāya
sīmāya ca visabhāgā imāsu sambandhe satī doso atthi

tena vuttam Upo-atthakā dandaika-a-kāthāya
sīmāmālake vataiukkho hoti tassa sākāhā vā tato nigata-
pārōho vā mahāsīmāya pathavītalām vā tattha jātāni i-
dāni vā āhacca titthanti mahāsīmam sodhetvā vā kammam
kātabbam te vā sākāhā pārōhe chinditvā bahitthakā kā-
tabbā anāhacca thitasākāhādisu ārūlhabhikkhū hatthapā-
sam netabbā

evam mahāsīmāya jātarukkhasa sākāhā vā pārōho vā
vuttanayen' eva sīmāmālake patitthā 'ti vuttanayen' eva
sīmam sodhetvā kammam kātabbam te vā sākāhā pārōhā
chinditabbā bahitthakā kātabbā sace mālake kamme
kayiramāne koci bhikkhu mālakassa anto pavisitvā vehā-
sam thitasākāhāya nisīdati pādā vā 'ssa bhūmigaṭā honti.
nam vā bhūmim phusati kammam kātum
na vattati pāde pana nivāsa ca ukkhipāpetvā
kātum vattati

idam ca lakkhanam puṇṇanayen' eva veditabham ayam
pana viśeso tattha ukkhipāpetvā kātum na vattati hattha-
pāsam eva ānetabbo 'ti

evam baddhasīmāya ca mahāsīmāya ca aññamaññam
iukkhalatādīhi sambandhe satī doso atthi
iukkhalatādichedanam akatvā sīmāvisodhanam vā akatvā
ca kammam karontānam bhikkhūnam kammam kuppattī
datthabbam

imam atthakathāvacanam gahetvā aññāsu gāmasīmā-
udakukkhepādivisabhāgasīmāsu pi es' eva nayo datthabbo
kasmā visabhāgabhāvena sadisattā. tena vuttam Vmāti-
vinodanītikāvam

yāsu aññamaññaṃ ukkhādisambandhesu pi doso n'atthi
yāsu pana atthi tāsu visabhāgasīmāsu ukkhādisamban-
dhesu satī ekattha thito itaṃ atthānam kammam kopeti

evam atthakathāya sāmāññato sodhanassa vuttattā ti
amhākam khantī vīmamsivā gahetabbam ettha tikāyam
yāsū 'ti baddhasīmāgāmasīmādisabhāgasīmāsu 'ti attho
datthabbo itaṃ assa yāsū 'ti padassa khandhasīmāmahā-
sīmāgāmasīmādisabhāgasīmāsu 'ti attho
datthabbo imasmim pana kāle kismici padese keci bhik-
khū nadījātassasasu kammikabhikkhūnam vasanatthāya
attam kaṇṭhi tam attam gāmanatīhāva gāmakkhettena
sambandham katthamayavelumayasetum kaṇṭhi so setu
tassa attassa samantā udakukkhepārahathānassa abbhā-
ntaṃ pavasitvā attam anāhacca tūthati tādise atte nīsi-
ditvā te bhikkhū kammam kaṇṭhi keci pana bhikkhū
gāmakkhettena sambandhassa ulumpassa vā nāvāya vā
samīpe udakukkhepārahathānassa appahonake thāne aṇi-
tena nāvam thapetvā nāvāyam thatvā kammam kaṇṭhi
tesam bhikkhūnam kammam kuppati kasmā kattha-
mayavelumayasetūnañ ca ulumpanāvānañ ca ukkhasākhā-
latāṃ ajjupārohehi sadisattā keci pana so katthamaya-
velumayasetu kunnadītīasadisā 'ti vadanti tam na gahē-
tabbam sace pana nadiyam katassa uposathāgārasaṃ-
khātassa attassa samantato udakukkhepārahassa thānassa
abbhāntaṃ pavesetvā itthakāmayamattikāmayasetum
kaṇṭhi sace vassamhi catūsu māsesu nadīsotena ajjhot-
tharati so yeva setu kunnadītīasadisā tassa setuno
samīpe catuṃ angulapamānatthānevā vidatthi atanapamāna-
tthāne vā kammam kātum vattati sace pana keci kattha-
mayavelumayasetu kunnadītīasadisā 'ti vadanti evam
sante atha setupādā anto setu pana ubhinnaṃ pi tūānam
uparī ākāse thito vattatīti idam vacanam atthakathāyam
na vattabam siyā atthakathāyam pana vuttam eva
imā atthakathāvacanena setuajjuvalhi ukkhapārohanam
sadisattam dīpetīti datthabbam udakukkhepena pana pa-
vicchinnaṃ atthānassa bahinadiyam setu-ādisambandhānam
appanānaṃ tasmā doso n'atthi udakukkhepapaṃ vicchin-
nassa thānassa abbhāntaṃ setu ukkhādīnam pavisaṇam

eva pamānam doso atthi kasmā setu-ādīnam pārōhādīhi
 sadisattā ca gāmasīmāya vā sādhetīti cā 'ti tena
 vuttam āyāmaṃ pan' ettha vaseso
 nadiyam karontānam bahūukkhaḍḍisa-
 bandho gāme karontānam nadiyam samban-
 dha-rukkhassa bahūlhitabhikkhū ca appa-
 mānam tato oīam pamānam baddhasīmāya sambandha-
 rukkhassa baddhasīmāya thitabhikkhū pamānan 'ti vedi-
 tabbam ten'eva vuttam mahāsīmam sodhetvā 'va kam-
 mam kātabban 'ti setu vā setupādā vā bahūtīre patitthitā
 kammam kātum na vattatīti vacanam pi pārōhādīsu pi
 sakalasīmāsoḍhanam eva kātabban 'ti sādhetīti vīmamsi-
 tabban 'ti sabbāsu pana sīmāsu sīmantaiena pañicchin-
 natthānassa abbhantaīatthānam eva sīmā nāna bhik-
 khūnam nisīdanatthānam eva na sīmā tasmā sabbāsu
 sīmāsu pañicchinditabbatthānesu rukkhalatādīnam sam-
 bandhabhāvo 'va doso 'ti datthabbo bahinadītīre jātāruk-
 khassa antonadiyam patitthitasākhāya vā pārōhe vā
 nāvam bandhitvā kammam kātum na vattatīti uposatha-
 kkhandhaka-atthakathāyam āgatavacanena pi sākāya vā
 pārōhe vā nāvam abandhitvā udakukkhepapañicchinassa ba-
 hitthāne kammam kātum vattatīti adhippāyo 'pi datthabbo

sākāya pārōhassa vā samīpe udakukkhepassa appa-
 honakathāne udakukkhepassa abbhantaīe nāvam ban-
 dhitvā kammam kātum vattatīti adhippāyo na datthabbo.
 anto nadiyam yeva setu vā setupādā vā setumhi thite
 hi kammam kātum vattatīti sace pana setu vā
 setupādā vā bahūtīre patitthitā kammam kātum na
 vattatīti etissā uposathakkhandhaka-atthakathāya pi
 sace pana setu vā setupādā vā bahūtīre thitā setumhi
 atthite hi setuto udakukkhepatthānamuccanatthāne kam-
 mam kātum vattatīti adhippāyo datthabbo setumhi
 atthite hi setusamīpe udakukkhepassa appahonakathāne
 kammam kātum vattatīti adhippāyo na datthabbo 'ti
 tena vuttam sīlathāpavāṇikāya pana
 mahāsīmāgatehi bhikkhūhi tam sākham vā pārōham vā
 anāmasitvā thātabban 'ti adhippāyo 'ti vuttam tam na
 gahetvā iminā tikāvacanena gāmasīmāya ud-
 kukkhepa-īmāsu 'pi sabhāgasīmāsu pi iminā 'va nayena

attho datthabbo ti dīpeti tasmā imasmiṃ kāle sikkhākāmehi kukkuceakehi lajjipesalabbhikkhūhi udakkakhepena pañcchinnassa abbhantaṃ paṇṇa-²eturukkhala-tāḍiṃ apanetvā 'va kammaṃ kātabban ti

ayam udakukkhepagāmasimādhikāre vivādinicchaya-kathā ayam pañ' ettha tumhehi Sihalaḍipavāsīhi anumoditabbakathā.

tumhehi pana pesitānam Dhammakkhandhavanarātana bhikkhūnam amhākam Ratanapunnānāṃ kaṃ mahāiā-jadhānam sampattakāle tumhākam Sihalaḍipavāsīnaṃ theiānam samdesakathaṃ ca Dhammakkhandhavanarātana bhikkhūnam samanākāraṃ ca sutvā amhākam Sīripavara-³ ti vissuto mahāiājā atipamoditvā sampattakāle patthāva rechtehi samanakkappiyapaccayehi nīcāni paccupa-⁴thāti sabrahmacāriṇo pi paccupa-⁵thenti amhākaṃ mahāiājā iatanattaye atimāmakō saddho hūi-ottippasāpunnō mahāpaññaratthavāsīnam oiasam 'va anuggahati dīleni ca cāgena ca atitto 'va hoti pathamavaye thitā⁶lāto va⁷ nīcāni iakkhati sappurisa samsavati sappurisaṇam yuttam gambhīrakatham kālena kālaṃ sunāti apara-bhāge Sīripavariāḍityalokādhīpativijayamahādhammāiājā-dhūiājā 'ti pākatassa pituno ā⁸ dīvaṃ pa-⁹ṭiggahetvā iajjabhāvaṃ sampattakāle pi Sīriiājānūi-¹⁰iājādayo viya nīcasilo va hoti lajjipesalehi sikkhākāmehi bhikkhūhi ca dhammakatham samsanditvā kālaṃ khepeti iājadhamme patitthāti iājābhisekapatto nāgaṃke catūhi saṃgaha-¹¹vattūhi anuggaham karoti yathicchakam dīnam deti nīcakālaṃ cāgaṃ karoti amhākam iājā Ratanapunnā-nāmakam navapuram māpesi

ayam tassa navapurassa atthuppati

sammāsambuddho kiṃ imassa navapurassa māpita-¹²thānaṃ ca iājānaṃ ca vyākāsi bhagavā hi pathama-¹³bodhiyam thitakāle dvīnam vāṇijakānam Cullapanna-¹⁴ Sunāparantarattham gantum niman-¹⁵tanam sampaticchitvā kūtāgālaṃkatehi pañcapāsāda-

satehi āgantvā rammadānadītīe (sic Na°?) ca Sacca-bandhapabbate ca dve pādacetiyāni thapetvā anukkamena desacārikam caritvā Eiāvatinī nāma nadim taritvā Maṇḍalapabbatam anuppatto imasmim pabbate Ānanda ahaṃ pubbe atitajātīyam vanacariako ca godharājā ca vattarājā ca kuṇṇagarājā ca ajarājā ca ahoṣiṇi 'ti avoca etasmim pabbate adhiṇatthā Candamukhināmikā ekā yakkhinī atthi sā yakkhinī bhagavantam atipasiditvā attano mamsa-dāyikā Suppiyā viya dukkaṇam sakamamsam bhagavato adāsi tasmim kāle bhagavatā Ānandattheram āmantetvā ayam Ānanda yakkhinī mama paṇinibbānato catusatthikam dvisahassavassam atikkamitvā Maṇḍalapabbatassa samīpe Ratanapunnānāmakam mahārājā, adbhūtam māpessati tasmim nagaie dhammarājā bhavissati so rājā mama sāsanaṃ anuggahissatīti vyākāsi edisam porāṇasattham anugantvā imam Ratanapunnānāmakam mahārājā, adbhūtam māpesi

amhākaṃ mahārājā tumhehi Sīhaladīpavāsīhi pesite Dhammakkhandhavanānātanabhikkhū imassa navapurrassa puratthimasmim disābhāge Maṇḍalapabbatassa dakkhiṇasmim disābhāge mama saṃgaharājase mahā-ārāme thapetvā tibbhumikam vihāraṃ kāretvā adāsi

tumhehi pana pesitānaṃ Dhammakkhandhavanānātanabhikkhūnaṃ mama santikaṃ sampattakālato patthāya amhākaṃ Jambudīpam āgatakāṇaṃ ahaṃ pucchāmi

tasmim kāle te bhikkhū āgatakāṇaṃ mama ārocenti

amhākaṃ Sīhaladīpe Amarapuragane bhikkhū gāmasīmā-udakukkhepasīmānaṃ sambandhe satī samkaradoso atthīti vā n'atthīti vā vivādam karonti tesam bhikkhūnaṃ vivādam koci na sakkā vinicchitum tasmā amhe pana fāye ca jīvite ca anapekkhitvā sīmāvivādatthāne vinicchayaṃ labhissāmā 'ti manasikatvā āgatamhā 'ti ahaṃ pana te bhikkhū mā socittha vinayatthakathātikanurūpam sīmāvinicchayaṃ labhāpessāmīti vatvā Ratanapunnapurassa puratthimasmim disābhāge raṭṭhā kārite mama ārāme rāṭṭhīti sīmāvinicchayaṃ katvā tam uggaṇhāpetvā kaṇṭhāthāne sayam vinodāpetvā tam sīmāvinicchayaṃ tumhehi pesitānaṃ bhikkhūnaṃ adāsim

atha kho te bhikkhū dalhikammatthāya puna upasam-
 padakammarācam icchāma amhe anukampam upādāya
 upasampadakammarācam dethā 'ti vatvā mam upasam-
 kamitvā yācumsu ahañ ca kho sādhu tumhākam demitī
 vatvā iañño tam parattim ārocāpesim Sihaladīpavāsī
 bhikkhū amhākam santike puna sikkham gaheṭukāma
 tadā samanānuṭpehi pattacīvarādīpaccāyehi anuggaham
 karotū 'ti iājā abhiṇṇamodō sādhu 'ti sampaticchi atha
 kho aham 'ti pannaśasame uposatha-
 divase puna sikkham dātukāmo Nādyāvattanagāra-
 bhojakena Sāṭṭhī Mahāājadassanīyāyupakittisūro 'ti iāja-
 laddhanāmakena mahāmattena iājato santikā laddhe
 visum gāmasamkhāte sīmabbhantaie iaññā kārite tibhū-
 mīke mama vihāie sattapannāsabhikkhū samnīpātāpesim.
 atha iājā tam mahāmattam pesesi dīpantaīabhikkhūnam
 upasampadakammatthāya samnīpatitānam sattapannāsa-
 bhikkhūnam panītāni bhojanāni dehīti so mahāmatto
 sādhu 'ti sampaticchitvā yena samnīpatitā bhikkhū ten'
 upasamkamī upasamkamitvā panītāni bhojanāni datvā
 sahatthā bhojetvā sampavāietvā sabbam samvidahana-
 kīccam akāsi tadā iājapesitā tadanñie Manīpabbata-
 Sāṭṭhī Mahāājadassanīyāyupakittisūro 'ti
 iājaladdhanāmako mahāmatto ca Kukhanagārabhojako
 Sāṭṭhī Mahāājadassanīyāyupakittisūro 'ti iājaladdhanā-
 mako mahāmatto ca Dīpantaīabhikkhū Mahāāja-
 jeyyasūro 'ti iājaladdhanāmako antepura-amacco ca
 Māghavāyāyupakittisūro 'ti iājaladdhanāmako antepura-amacco ca
 Mahāājakitti-
 iājapākato 'ti iājaladdhanāmako iājamātuyā amacco ca
 Rājamahāījāsīkharājā 'ti iājaladdhanāmako aggamahā-
 devīyā amacco ca Mahāījadassanīyāyupāsāmkhāyo 'ti
 iājaladdhanāmako iājata amacco ca Mukhanagāra-
 bhojako iājadassanīyāyupakittisūro 'ti iājaladdha-
 nāmako iañño tam tam kāṇanamāiocana-amacco ca Rāja-
 pākataījakittīrājā 'ti iājaladdhanāmako amacco ca Mahā-
 jotiko 'ti iājaladdhanāmako mahāsetthī ca Mahāsnīsettha-
 mendako 'ti iājaladdhanāmako mahāsetthī cā 'ti iājato
 laddhatthānantarīkā sakasakapaṇṇasāpāyāyā amaccā ca.

hapakkhe terasatīthiyam tetilakāṇe siddhiyoge sanivāṇe
 t suññadanda-ekādasapalapāṇicavipala-
 samaye kakkate lagne kumbhacandīe thite dutiyahoṇe
 mīnatīanganavange

	iā		
	gu	gu	ea
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ka			
	ku		

samaye mesamhi suācāṇiye mīthune ravisute ghate kuje
 kumbhe candīasute thite mīṇe vivisukraīāhūsu thitesu
 upasampadākammavācam nīttītan 'tī.

tasminṇa pana amhākam iāiā sad-
 dhāsīlādīgunehi sampanno hutvā nānāiūpavicītie mahāiāja-
 tamayathālake suvaṇṇamayathālakena dakkhiṇodakam
 suñcāpetvā desacārittena suvaṇṇavīcītta-atthabheṇiyo ca
 aññañ ca tūriyam pahāiāpetvā tesam dīpantaīabhiikkhūnam
 anekavīdham paīikkhānam dāpesi, sey-
 yathīdam

tīvidham appīsaravāṇa samghātīm

tathā uttārāsangam

antaīavāsakam

duvīdham kambalam

tathā koseyyakāyabandhanam

kojavam

uttaratthāīanam

nu' l

kambalamayabimbohanamandalam

dīghabimbohanam

caturassapaccatthāīanam

ayomayapattam
mattikāmayapattam

pattādhāakam
pattatthavikam
dhammakāakam
ācamanathālakam
khuam
sūcim
kappācānam
tālavanam
tattikam
katasāakam
pottakalekhanam
tambūlakāandakam
chabbidham lohamayakhuddakakāandam
pūgaṇanam
upāhanam
chattam
cittakammamahantapelam
tathā khuddakapelam
mahantam kācalimpitodanathālakam
tathā sodasavidham thālakam
lohamaya-ādhānam
mahantam udakathālakam
khuddakam udakathālakam
lāpādhānam
tipādasūpathālakādhānam
tap-pidhānam
udakathālakādhānam
cittakammamayahatthadhovanādhānam
tathā khelamallakan 'ti
te ca amaccā dipantābhikkhūnam upasampadākāle
kattabbākāram sabbam sallakkhetvā antepuram gantvā
rañño ārocesum.
tasmim kāle rājā nibbānapatisamyuttam kusalapīṭṭi
patilabhitvā abhippamodo ahoṣi tumhehi pesitabhikkhū ca

Jambudīpe mahāthēraṇam puna
sikkhādānam labhivā attānam mahākusalodakena sūcitā
hutvā abhiṇṇapāroḍḍhā'ti

ayam anumoditabbakathā

ayam pan' ettha mettāpubbāṅgamadhammakathā c' eva
tumhehi ca yāva jīvaṃ anussarītabbakathā ca

tumhe pana pubbakānam sappuissānam dhammavinaya-
gaṇikānam gāṭhamaggasamkhāte cāutte anugatā ti mayam
maññāma

pubbe kīa Punabbasukutimbiyaputto Tissattheṇo mahā-
samuddassa paratīnam gantvā buddhavacanam uggaṇhāti.
kankhāthāne pi pucchā'ti tathā pi sammohavinodanī-attha-
kathāyam aṇahattappattiyā Punabbasukutimbiyaputtassa
Tissattheerassa patisambhīdā vīsadā ahesum so kīa Tamba-
pannīdīpe buddhavacanam uggaṇhivā paratīnam gantvā
Yonakadhammarakkhitattheerassa santike buddhavacanam
uggaṇhivā āgacchanto nāvābhūhanatitthe ekasmin pade
uppannakankho vajanā'tamaggaṇi nivattitvā ācariyassa
santikam gacchanto antaīāmagge ekassa kutumbikassa
panham kathesīti āgatā pucchā'ti sappuissānam kula-
vamse pavariyā'ti thitehi tumhehi Sihalaḍipavasīhi mama
ārocite sīmāvinicchaye Sihalaḍipam sampatte passitvā
anumoditabbā eva

idān' eva mayam Sihalaḍipavāsī bhikkhū buddhassa
anumatīyā aviparītā yathābhūtaṃ sikkhissāmā'ti

ambhākam vacanam saccam tumhākam vacanam saccan
'ti vivādo na kātabbo vivādo hi mahā ādinavo kalahe
vivāde abhirato ādhanāgāhi duppatinissaggi bhikkhu
bhagavatā subhāsītassa atthassa vijānane sammohena
āvuto nivuto paticchādito pesalehi bhikkhūhi yathā
dhammam akkhātā pi na vijānāti sammāsambud-
dhena desitā dhammavinayam pi na vijānāti bhā-
vitattānam bhāvitamaggakīccapaṇitthite khīnāsāve ca
ariyapuggale ca kalyāṇaputhujane ca vihesam kaṇṇonto
avijjāsamkhātena vattamūlena purakkhato pesito payoṇto
hutvā ditthe 'va dhamme citta viḡhātasamkhātā sam-
kilesā ca na vijānāti āyatim nīayasampāpakam nīa-
yagāmi-akusalasamkhātā maggaṃ na vijānāti tādisako

'va so bhikkhu have ekantena catūsu apāyesu bhedaṃ
vinipātam samāpanno hoti ekamānugabbbhato sam-
kamitvā . . . punappunam . . . hoti
ekalokantaikannayato samkamitvā ekam lokantaikanna-
yam punappunam samāpanno hoti ito paralokam gantvā
nānappakānam sakaladukkham nigacchatī phusati vuttam
h' etam bhagavatā

kalahābhūto bhikkhu mohadhammena āvato
akkhātam pi na jānāti dhammam buddhena desitam
vihesam bhāvitattānam avijjāya punakkhato
samkilesam na jānāti maggam
vinipātam samāpanno gabbhā gabbham tamā tamam
sa ve tādīsako bhikkhu pecca dukkham nigacchatitī¹

iti S' 44, 174. Dhammacariyasutte āgataṃ idam ādinavam
pi passitvā vivādam akatvā aññamaññam piyacakkhūhi
passitvā . . . katham kathāpetvā pātimok-
khasamvayasīlam tumhehi rakkhitaḥham eva

appāram pi vivāde bhandane kalahe ānisaṃsagavesanto
jajjapajjayam passati . . . etthañ ca passati
ayam pan' ettha pāli

appañ h' etam nālam samāya
duve vivādassa phalaṇi bñūmi
etam pi disvā na vivādayetha
khemābhipassam avivādabhmim.

appañ h' etam nālam samāyā'ti appakam etam omakam
etam thokam etam lāmakam etam jatukkam etam parit-
takam etan'ti appañ h' etam nālam samāyā'ti nālam
rāgassa samāya. dosassa samāya mohassa samāya. lo-
dhassa samāya upanāhassa makkhassa palāsassa issā-
māyāya sātheyyassa thambhassa sāmambh-
assa mānassa atimānassa madassa pamādassa sabbakile-
sānam sabbaduccaritānam sabbadārathānam sabbapaṇilāhā-
nam sabbasamtāpānam sabbakusalābhisaṃkhaīānam

¹ See Suttanipāta (Fausboll) p. 49.

samāya vūpasamāya nibbānāya patinissaggāya patippassa-
ddhiyā 'ti

appañ h' etam nālam samāya duve vivādassa phalāni
biūmīti ditthikalāhassa ditthibhandanassa ditthivigga-
hassa ditthivivādassa ditthimedhagassa dve phalāni
honti jayapaijāyo hoti lābhālābho hoti yasāyaso hoti
nindāpasamso hoti sukhadukkham hoti somanassado-
manassam hoti itthāmittham hoti. *anāpānāssitvā*
hoti *anāpānāssitvā* hoti anuodhavinodho hoti atha
vā tam kammam niayasamvattanikam tiacchānavom-
samvattanikam pettivisayasamvattanikaṃ 'ti biūmi
ācikkhāmi desemi paññāpemi patthāyemi vivarāmi
vibhajāmi uttānamkaromi pakāsemīti

duvidhe vivādassa phalāni biūmi etam pi disvā na
vivādayethā 'ti etam pi disvā 'ti etam ādinavam disvā
passitvā tulayitvā tiyāyitvā vibhāvayitvā vibhūtaṃ katvā
ditthikalāhesu ditthibhandanesu ditthiviggahesu ditthi-
vivādesu ditthimedhagesū ti etam pi disvā na vivā-
dayethā 'ti na kalāham kareyya na bhandanam
kareyya na viggaham kareyya na vivādam kareyya
na medhagam kareyya. kalāham bhandanam viggaham
vivādam medhagam pajahetvā vinodeyya byantikakareyya
anābhāvam kareyya kalahā bhandanā viggahā vivādā
medhagā ātato assa vuto nikkhanto nissato vippa-
mutto vīsaññutto vipariyādīkatena cetasā vīhakareyyā 'ti

etam pi disvā na vivādayetha khemābhipassam avivāda-
bhūmim 'ti avivādabhūmim vuccati amatam nibbānam
yo so sabbasamkhārasamatho sabbūpadhipatinissaggo
tanhakkhāyo nirodho nibbānam etam avivādabhūmim.
khemato tānato lenato saṇato abhayato accutato
amanato nibbānato passanto dakkhanto olokeno nījha-
yanto upaparikkhanto 'ti khemābhipassam avivādabhū-
mim 'ti idam pi Mahāniddeṣe Mahāvīnuhanasuttaniddeṣe
vuttavacanam

anussavitvā aññamaññam muducitteti vivādam akatvā
buddhassa anumatiyā anulomam ārabhitvā catupāṇisud-
dhisīle thatvā aggaḥphalassa karanam eva ārabhita-
bbaṇ 'ti

aparam pi masmim sāsane dve bhikkhū pubbakāle dhammasavanassa dhammasākaṇḍhā hotū 'ti manasī katvā idam kammam kappatī idam kammam na kappatīti vivadanti aparākāle bahum pakkham labhivā mahāganam bandhivā amhākam vādo 'va pasamsiyo tumhākam garahito 'ti keṇātikabhāvena abhūtavacanam kathayamānā vivadanti tasmim kāle devamanussānam ahitāya dukkhāya samvattanti tena vuttam Maṇḍalāyā Sāmagāmasuttatthakathayañ c' eva Anguttaranikāye chakkanipa tthakathāyañ ca ahitāya dukkhāya devamanussānam 'ti ekasmin vihāre saṅghamajjhe uppanno vivādo katham devamanussānam ahitāya dukkhāya samvattatīti kosambakkhaṇḍhake viya dvīsu bhikkhūsu vivādam āpannesu tasmim vihāre tesam antevāsikā vivadanti tesam ovādam ganhanto bhikkhunīsaṅgho vivadati tato upatthākā vivadanti atha manussānam āakkhadevatā dve kotthāsā honti tattha dhammavādīnam āakkhadevatā dhammavādiniyo honti adhammavādīnam āakkhadevatā adhammavādiniyo tasmim tāsam āakkhadevatānam mittā bhummadevatābhijjanti eva Maṇḍalāyā brahmalokā thapetvā ariyasāvake sabbadevamanussā dve kotthāsā honti dhammavādīni pana adhammavādino bahutaiā honti. tato yam bahūhi gahita 'ti tam ganhanti dhammam vissajjetvā bahutaiā adhammam pūretvā viharantā apāye nibbattanti evam etasmim vihāre saṅghamajjhe uppanno vivādo bahunnam ahitāya dukkhāya hotīti

evam uparipannāsake Sāmagāmasuttatthakathādisu āgatatavacanam pi punappunam pi manasikarivā pubbakānam sappurissānam lajjipesalamahāthēiānam vanise thatvā aviparitam eva attham gahetvā Maṇḍalāyā chedanatthāya buddhamatīyā anulomena tumhehi sikkhitabbam eva 'ti

tasmā pariyattisaddhammassa paṭipatisaddhammassa paṭivedhasaddhammassa ciṇatthitathāya avinassanatthāya anantaradhānatthāya pariyattidhammo sakkaccam tumhehi sunitabbo sakkaccam pariyāpuṇitabbo sakkaccam dhāretabbo. dhāretvā pariyattidhammassa attho sakkaccam upapariṇāmitabbo upapariṇikkhitvā pariyatti-

dhammassa attham yathā bhūtam aññāya lokuttaradhammassa anulomam aniccādiḍḍipatisamyuttakatham kathetvā ca aniccādilakkhanam bhāvetvā sabbasamkhatesu khaya-vayam āiopetvā ca sabbakālam tumhehi nisīditabbam eva vuttam h' etam bhagaratā

pañc' ime bhikkhave dhammā saddhammassa thitiyā asammosāya anantariadhānāya samvattanti katame panca idha bhikkhave bhikkhū sakkaccam dhammam sunanti sakkaccam dhammam pariāpūnanti sakkaccam dhammam dhārenti sakkaccam dhatānam dhammānam attham upapāikkhanti sakkaccam attham aññāya dhammam aññāya dhammānudhammam patipajjanti ime kho bhikkhave pañca dhammā saddhammassa thitiyā asammosāya anantariadhānāya samvattantīti

idam pi Anguttaranikāye pañcakampiṭe vuttavacanam sakkaccam katvā sāsanaṁ mūlabhūtam pariāpūnanti pucchitvā samsanditvā bhūtam eva atthajātam tumhehi gahetabbam

sammāsambuddhaparinibbānato Mahākassapatttherādīhi theraparipaṭṭhāhi ca sissānusisṣehi ca buddhasāsanam sakkaccam anuakkhitvā yāva 'jjatanā sammāsambuddhasāsanam patitthāpitam tañ ca sāsanaṁ amhākaṁ ratthe ca tumhākaṁ Sihalaḍiḍe ca idāni patitthātīti amhehi sutapubbam aññesu dipesu ca ratthesu ca bhikkhū atthīti na sutapubbam tasmā amhehi pi tumhehi pi sakkaccam buddhasāsanam akkhitabbam eva tam pi kāṇanam punapūnam saritvā sīmañ ca vatthuñ ca ñattiñ ca anusāvanañ ca paṇisañ ca sutthum visodhetvā jātikulaputta-ācāriakulaputtā sakkaccam katvā anuggahetabbā tumhākaṁ pana vasanabhūtam Tambapannidīpaṁ pubbakāle sammāsambuddhānañ c' eva arahantānañ c' eva atthakathātūkākaṇa-samatthānam pariāpūnanti sāradaḍbhikkhūnañ c' eva nivāsathānabhūtam tasmā thānam pi paticca tumhehi pi amhehi pi piyāyitabbam eva mamāyitabbam eva ca imināpi kāṇa-nena lajjisabhāve thatvā atī-ussukkam katvā saddhāsampannā - - - - - anusāsitabbā va

pariāpūnanti dhammā pariāpūnitabbā eva dhāretabbā ca vācetaḍḍā cā 'ti amhehi pesito vācanāmaggo tumhākaṁ

hattham sa vā tūmbhākam sandesam mama santi.
kam patī ārocehīti

ayam vā tūmbhākam sandesam mama santi.

iti vā tūmbhākam sandesam mama santi.
vā tūmbhākam sandesam mama santi.
kathā

ettāvātā ca .

ganane gate
puruttame Ratanapunne Mandalācalanissite
sampunne rājadharmehi setibhūdo mahābudho
vatthuttaye 'bhikkhasanno rājā rajjam akāsi yo
so mam pūjī yadā jātiy' ekūnasatthivassikam
bhikkhubhāvena tālīsavassam Ñeyyādinnāmakam
mayā Sihalahikkhūnam kato sīmāvinicchayo
vivādassa samatthāya buddho va so sametu tan 'ti

sīmāvinicchaya-kathā

nitthitā

Saddhammopāyana

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SADDHAMMOPĀYANA

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA

- 1 Sabbāsavavinimuttam sabbalokagaṇum vīram hitam amatamaggadam
- 2 Sabbādaṇena vanditvā sammāsambuddham ādīto
atha dhammañ ca saṅghañ ca saddhayā muddhanā
aham
- 3 Sādhūvaṇṇaṃ namāmi kiñci racayissāmi pesitum
nāmato Buddhasomassa

I AKKHIṬṬANA-DĪPAṆA-GĀTHĀ

- 4 Atthakkhanavinimuttam khaṇaṃ paramadullabh-
am
upaladdhena kattabham puññaṃ paññavatā sadā
- 5 Tayo apāyā āruppāsāññaṃ paccantimam pi ca
pañcūḍḍavanam vekallam micchādītthi ca dārunā
- 6 Apātubhāvo Buddhassa saddhammāmatadāyino
atthakkhanā asamayā itī ete pakāsītā
- 7 Kārento kammakāraṇaṃ nūye atidāṇunam
bhayānakam bhusam ghoṇam katham puññaṃ kaṇis-
satī
- 8 Saddhammasaṇṇārahite sadā ubbhegaṇitvā
tūacchānabhavaṃ santo katham puññaṃ kaṇissatī
- 9 Gantvāna pettivisayaṃ santāpapaṇissosito
khupppāsāpaṇissanto katham puññaṃ kaṇissatī
- 10 Āruppāsāññaḷoke pi saddhammasavanāhīno katham puññaṃ kaṇissatī
- 11 Accantādharmabāhule paccantavīsaye jāto katham puññaṃ kaṇissatī
- 12 Jalo mūgādiko vāpi vipākāvaṇe thito
gahanopāyaṇahito katham puññaṃ kaṇissatī

- 13 Pakkhanto pāpikam ditthim sabbathā anivattiyaṃ
samsāra-khānubhūto hi katham puññaṃ karissatī
- 14 Buddhādicce anudite siddhim agāva bhikkhe
mohandhakāe vattanto katham puññaṃ karissatī
- 15 Yam bhāvanāmayam puññaṃ saccābhisamayaṃ vāham
tass' anokāsabhāvena ete akkhanasammata
- 16 Atthakkhanavinimutto khano paramadullabho
tam laddhā ko pamajjeyya sabbasampattisādhakam
- 17 Avekallamanussattam Buddhādiccābhimanāditam
sudullabhataṃ tamhi khane nibbānasiddhiyā
- 18 Hetudukkato c'eva sāto ca mahagghato
mahāsāram va iatanam manussattam sudullabham
- 19 Manussattassa hetu hi puññaṃ tam atidukkato
loke hi puññakāmānam maṇḍatā tassa sādhikā
- 20 Puññaṃ dukkato ca apuññasukatto
ghaṇam katvā dānena dahanena ca vediyam
- 21 Pāpe anādaṇenāpi satatam vattate mano
puñña accādaṇenāpi nadiyā sādhitabbakam
- 22 Yathā dissanti sampunnā apuñña phalabhūmiyo
tathā punnā na dissanti puññānam phalabhūmiyo
- 23 Pipilikānam puñño hi bilā ekā viniggato
kin nu so nātinicceyya manusse Jambudīpake
- 24 Puññaṃ dukkato va manussattam sudullabham
bījābhāve phalābhāvo alam tam patibhāvitum
- 25 Yam yam hi sammataṃ loke tattha tam sāsaññitam
tato sāram manussattam sādhusammata bhāvato
- 26 Ulāaphaladam kammam nibbānāvaham eva ca
idha ijjhatī sabban ti ñeyyā ettha mahagghatā
- 27 Evamādihi hetūhi manussattam sudullabham
tassālābhe tu saggādisampattī c'eva dullabhā
- 28 Attatthapatipattiyā
labhaniyam manussattam yaḍi evam sudullabham
- 29 Atho accantasetthāya paratthapatipattiyā
dukkarattassa upamā tiloke pi na vijjati
30. Puttassa dukkham katvāpi loke attasukhatthike
parattham patipajjanto ko hi nāma bhavissatī
- 31 Asanthutassa lokassa sarānaṃ ti ayācīto
akataññussa dutthassa ko sīyā bhāravāhako

- 51 Appassādesu bhogesu nissāsesu pabhangusu
sabbadā aghamūlesu asaṃjanto kathaṇṇa
52 Jano jīvītukāmo va viditam viśabhojanam
pāpam samparivajjetvā puññakammaṃ ato siyā

Akkhana-dīpana-gāthā samattā
Pathamo kando

II DASA-AKUSALA-ĀDĪNAVA-GĀTHĀ

- 53 Pāpan ti lobhamohehi dosamohehi vā puna
suddhamohena vā yuttā cetanā pāpā saṃhīti
54 Pāpacetanā jātāni dvāṇattayavasena ca
apuññakariyavattthūni dasa nontitī dīpave
55 Himsā theyyaññādānaṃ gamanam kāyikā matā
musā pesuññaphaṇṇaṃ samphavācāhi vācikā
56 Abhiṃjhā c'eva vyāpādo micchādittī ca mānasā
ete kammaṃ pāthapāpāni asampattā ca vediyā
57. Pāpāni pāpacetanasambhava
Kammāpatham asampattā vediyā bodhanādikā
58. Satte satto ti saññā ca vadhakacittamupakkamo
tena jīvitānāso ca sahatthā catuṅgiko
59. Yāni pāpāni tathā tam sampaticchanam
patīññam avināsetvā tathā va karānam pi ca
60 Payogam hetthā vuttesu chaddetvā saha tehi ca
cāyāni pāpāni yā hoti pānahimsā ti dīpaye
61. Pāpāni pāpāni ca paṇḍitaṃ gacchānīti
theyyādisv ekacittaṃ ca thānā cāvanam eva ca
Payogo ceti pañcangam adinnam sahatthikam matam
62. Yathādhippāyamānatti tathā tam sampaticchanam
patīññam avināsetvā tathā va karānam pi ca
63 Thānā cāvam payogaṃ ca apanetvāna pañcasu
chalangam ānattiyā hoti adinnam ti padīpaye
64. Paṇḍitaṃ gacchānīti ca paṇḍitaṃ gacchānīti
atikammanacittaṃ ca tathevātikkamo pi ca
evam paṇḍitaṃ dāsesu catuṅgo atikkamo
65. Pāpāni pāpāni ca vācā tadanulomikā
vacanattī apativedho ca musāvādo tvaṅgiko

- 102 Pitthikantakamallinapañicchātodanattacā
 aṇṇaṃ lakkhaṇāpī va vallitā kuñcitā satā
- 103 Tacatthimhārusesaṅgā jhāyāsi bhikkhū
 dīghavyākulakeseṇi andhakāṇikatānanā
- 104 Paññāhakacchanakhalomā lūkhakanhavaḥittacā
 vūpateva ekattha pinditā sabbalokikā
- 105 accantapañissosītā
 paccakkhato alakkhiyā iti dittheṇi lakkhiyā
- 106 Anacchāditakopinā aladdhannalavodakā
 pañissantā sayanti te
- 107 Nekavassasahassesu tesam āsāvavaddhano
 ehi bhūñja pibāhīti saddo sūyati ittakko
- 108 Asamatthāpi te sabbe ath' odanajalāsaya
 mahādukkhena vutthanti aññāññāma avalambiya
- 109 Utthānaturitā petā vyathantā patamānakā
 pañimocenti ālage asamatthatayā tayā
- 110 Pavedhamānam abalam pabalo tvam palambasi
 aho nikkaruno 'si tvam iti sāmāni yojiya
- 111 Utthahitvā patante te jalacchāyā va cañcale
 aladdhapubbalobhāsā utthāpeti punappunam
- 112 Atthisaṅghātamattānam utthānabyasanam katham
 anussaranto dhāreyya jīvitaṃ karuṇāpao
- 113 Ajja amhehi saddo 'yam yato jātehi sūyati
 odanam udakam ceti assasiṅgo va abbhuto
- 114 Iti te pavadantā 'va paticchantā 'va aññāma
 apassantā 'va dātāma dhāvanti disatodisam
- 115 Tato muhuttamattena tesam āyāsakāriko
 kanne daddhasalākā va n'atthi saddopi vijjhati
- 116 Kim na sossanti te petā n'atthi saddam sudānam
 yehi santesu deyyesu khittā n'atthi ti yācaka
- 117 Te vāṇijapāṇānti sabhāvenāpi dubbalā
 patanti tālāchinnā va vicchinnāsā viṣaṇṇino
- 118 Yam jighacchādukham loke ekāhacchinnabhaddato
 dussaham tañ ca petānam ko dukkham eintayissati
119. Kesaṇci romakupehi jālāmālā samutthitā
 dahanti sakalam deham aggijālā va sāsayam
120. Kucchiyigacchādāhena bāhiraṃ deha jagguṇā
 cittaṃ pacchānutāpena petānam dayhate sadā

- 121 Vicchadditam nutthubhitam vjātānañ ca yam
malam
yadaññañ cāpi asuci lokenātiyugucchayam
122 Tadattthañ cāpi te petā dhāvantañ nekaṇṇaṇam
acchinditvāna aññoññaṇam labhanti na labhanti ca
123 Chāyā ātapatam yanti uttatañ ca mahāsaiā
unhā ca honti petānam vātā pakatisitalā
124 Phusanti aggijālā va sisuā candaṇṇamsiyo
sabbam vipariyayam hoti yam loke sādhusammataṇ
125 Petalokabbhavam dukkhaṇ anantaṇ santaṇjivikā
kathaṇ nu vannaṇyantiha bindumattaṇ vā vannaṇitaṇ
126 Evaṇ khudhāpetānaṇ petānaṇ dukkhaṇjivinaṇ
icchāvighātaṇ dukkhaṇ kiṇ naṇaṇakam nāṇuṇceati
127 Viditvā pettivisaṇe dukkhaṇ lobhopapāditam
lobhasattuvinaṇsāṇa katussāho hi paññavā
128 Dānaṇ satthaṇ sabhāyā me patiggāhā ti cintiya
samamsaṇ apī dīnaṇam dadeyya aṇisaṇkito

IV TIRACCHĀNA-DUKKHA-VANNANĀ-GĀTHĀ

- 129 Dunniggame mahādukkhe tibbā āge mahābhāve
vidhammasaṇṇe jāyanti tuacchāne pi pāpato
130 Tuiyato eva cintenti gacchanti ca sayanti ca
tuogaticchā dhammesu tuacchānā tato matā
131 Tāni dukkhaṃ katatthehi pi dukkhaṃ
tāsu dukkham mahattam ko sakalam vānnayissati
132 Pūtimacce van'evāpi tathā candanikāya vā
kucchitvāduccandapheṇiṇi samalehi vā
133 Keci sattā vijāyanti jāyanti viciṇanti ca
khādanti kāmam sevanti sayanti ca miyanti ca
134 Atho imasmim dehe pi sakalāsuci-ākāre
asitikulamattāni kimīnam miyatāni hi
135 Tesam saputtanattānam yato sūtiḥhaio py ayam
pavuddhi kalabhatthānam cankamo sayanīḥhaio
136 Khādaniyam malatthānam iorabho vā bīṇ ca
dehavicchaddanattānam susānaṃ ca idam yato
Tato dehe virajanti na rajjanti vipassino
137 Acca, su, ...
cintāpucchaddanakaṃ kimu tajjātidassanam

- 156 Ttiacchānesu lokena devatāsāti sammata
rasaggassopadānena mātā va paṇṇasitā
- 157 Manuññā mangalā puññā suddhidāti ca saññitā
tāsam pi dukkham atulam tattha aññesu kā kathā
- 158 Pāde khānusu bandhivā katvā aggim samantato
tasite puna pāyetvā duppeyyam lavanodakam
- 159 Vūtte puna pāyetvā sṛdukkham katukodakam
mahādandehi nekehi ākotetvāna niddayam
160. Jivādāham vīdayhantā yavane gāvi-ādayo
mahādāhapaṇissanto passanto pīṇam phalam
161. Vissaram vūvantā 'va missasantā 'va āvatam
milātadinavadanā udikkhantā ito tato
- 162 Yam dukkham anubhontiha savane pi asāhiyam
tam dukkham cintayantassa hadayam phalatī va
me
- 163 Yā hi bālattane nāma sabbalokānukampīye
anukampā vipannā 'va sā ttiacchāraṇīyā
tam katham itī ce vūññū vade viśadamatthato
- 164 Asabantā viyogantu muhuttam pi ca mātuyā
pillakā atimandattā anāthā sayitā tahiṃ
- 165 Katham na dissate ambā tadā pāto va niggaṭṭhā
kinnu me pillakā atthi itī cintā pi n atthi vā
- 166 Iti cintāparā hutvā kujantā dīnalocanā
udikkhantā gatadissam vssinghantā disodissam
- 167 Dissvā 'va mātayam sāyam gocarāto samāgatam
pahatthā patidhāvanti pāmujjubhīlabhāvato
- 168 Vissatthe mātupemena vilanghante samantato
lālante kannapucche pi salilopagate ca te
- 169 Chāte yāte thanam pātum mātānoti sinehato
taiune taiunakkhihi cañcalehi udikkhitā
170. Chaddetvā puttapemañ ca addhitthāya ca iud-
datam
tam khānen' eva aññā va jātā mātā pi puttake
171. Vūvant' eva kaṇṇam phandante jadī khādātī
ito param kim vattabbam bhayam tiṇṇasambhavam
172. Yatthāgacchatī puttānam mātuto pi mahābhayam
yattha n'atthi ti vissambho lajjāddhammasatī pi vā
akattabbam ti vā tamhā katham niggaṇṇanam sīyā

- 173 Ayam pi dunniggamano nīcubbego mahādukho
aññāññābhakkho asīvo molājālāvagunīhito
174. Sabbānatthasamavāyo tīracchāno ti saññito
samsāre samsarantānam sakkilesāna nicchayā
175 Sīyā aditthasaccānam itī samviggamānaso
saccābhisamayatthāya parikkamatī pandito

V PĪPĀDĪNĀVA-GĪTHĀ

- 176 Adhimattāni pāpāni avisaṅkā caranti ye
māye te mahāghoṇe uppajjanti asamsayam
177. Sukham ayo ti saṅkhātā yāhiṃ so no palabbhati
niggatāyo ti māyo itī vutto tadaññūhi
178 Catukkanho catudvāro vibhatto bhāgasō mito
ayopākāpāyānto ayasā paṭilūṇito
179 Tassa ayomayā bhūmī jalitā tejasā yutā
samantā yojanasatam phutā titthati sabbadā
180 Katapāpo pi yam dukkham ghanajālānantare
pāpānānārapaccāngo anubhoti avīriyam
181 Vissaram viravanto 'va dhāvanto ca ito tato
tass' ekadesamattam pi ko samattho vibhāvītum
182 Yassāyomayam onaddham kapālam bahalam pi ca
anto aggijavādittam anantam annavodakam
183 Catuddisāto pakkhantam khanena yadī sussatī
tass' anto vattamānassa sukhumālasānīno
184. Vīliyamānagattassa āturiassa viphandato
khalantassa patantassa mucchantassa muhum
muhum
āsābhangābhīnunnassa āyāsena vikampato
185 Vilapantassa karunam anāthassa vicintato
asayham atulam tībbam ko dukkham vannayissatī
186 Simbalim āyā atilūṇam ...
jālānālīpānikkhitāna uddham yojanam uggaṭam
187 Candehī Yamadūtehi dandīyānto ...
viddho patodayatthīhi sattiyaḍḍhi cāhato
188 Viphalitangapaccāngo viravanto 'va vissaram
bhito rudam mukho dīno āruhanto punappunam

189. Ubbattetvāna tu mukham udikkhanto 'va iakkhase
bhayena vinimilento angam auge 'va gūhayam
190. Aladdhā liyanatthānam vedhamāno vicetano
anubhoti hi yam dukkham tassa kā upamā siyā
191. Ekantadukkhā nīyā yato evam sudāunā
na akkhānena pattabbam itī tasmā jino 'bīva
192. Yathāhi antaīam dūīam aggino candanassa ca
tath' eva antaīam dūīam nīyagga idhagginam
193. Tisattisataviddhassa yam dukkham avicintiyam
tan neīyikadukkhassa himavāsāpantaīam
194. Avicī gūthanīyāyo kukkulam kotisimbali
asipattavanañ cāpi tathā khāīodikā nadi
195. Angāīapabbato cāpi sanghātam īīīuvam pi ca
kālahatthī mahāyānto lohakumbhādikā pi ca
196. Amitā dussahā bhīmā ghoīā hadayādāunā
mahādukkhānubhotabbā nīyāye pāpakammīnā
197. Etesu ekamekassa vipāko pi anappako
dubbaco atha nīssesam nekavassasatesu pi
198. Tam hi neīyīkam dukkham phusitvā vedītabbakam
vadanto pi ca nīssesam katham tam dīpayīssati
199. Ettha aggī tī vutte 'va kīnnu pādo dahīssati
asaddahanto akkanto dukkham pappotī dāīunam
200. Tasmā īīīnam vacanam saddahanto vicakkhāno
pāpakammānī vajjetvāna tam pappotī āīayam
201. Kantakena pi viddhassa ghatabīnduvīīyanam
yāvatā aggīdāho hi patīkāīo pi dukkhamo
202. Nekavassasahāssesu nīyāye tīkkīmaggīnī
ekāīālikatānam ko dukkhassa khamanam vade
203. Ekaggīkkhandhabhūtāpi kammena paīīundhitā
nīyāye yadī jīvāntī aho kammam sudāīunam
204. Atīmandasukhass'attham yam muhuttēna kībbīsam
katam tassātūlam kālam phalam yadī tu īīīsam
205. Ko hi mānūsadukkhēna mahāntēnāpi attīto
muhuttam pi anūmmatto kaīe pāpadāīam naīo
206. Aho mōhānubhāvo 'yam yēnāyam paīīmōhito
evam dukkhāvahām kammam kaīotī ca sukhatthīko
207. Bhāyītabbam hi pāpato evam dukkhaphalam yato
kusale ādaro nīccam kattabbo dukkhabhīunā

208. Pappāsi papātam va papātam va bhayānakam
passanto dānāni pāpam
209 Amate ca vise cāpi yathā hatthagāte nāro
anādiyitvā amatam visam bhūñjeyya dāunam
210 Evam hi sampadamidam labhītva mānusaṃ bhavam
puññakammam vivajjeyya pāpam

VI PUÑÑA-PHALA-UDDESA-GĪTHĀ

- 211 Puññaṃ ti pappāsi tu patipakkhā hi cetanā
yuttā viññeyya suhaddāyikā
212 Sā dānādisu ckeke yadā dvādasa vatthusu
vattate tena ten' eva nāmena volhāyati
213 Dānam sīlaṃ ca bhāvanā
desanā savanam pūjā veyyāvaccam pasamsanā
sāsanam anussati c' eva puññavattthūni bāsa
214 Annādidānavattthūnam cāgo subuddhipubbako
yo tam dānam ti dipenti buddhā
215 vacikammā sāvajjā vatthi yā
micchājīvā ca tam sīlam itī vuttam mahesinā
216 Cittassopakkilesānam yā cintāpatipakkhikā
tassā yā bhāvanā sā hi bhāvanā ti pakittitā
217 Paṇam uddissa yam dānam anavattthādi dīyate
pattidānam ti tam āhu yuttasaddhammadesakā
218 Maddi va puttadānamhi dinnass' abbhanumodanā
pattānumodanā tiha vuttā uttamavādinā
219 Hitajjhāsayato yā hi paṇassa hitadesanā
desanāni pūññāni ti desayā tam sudesako
220 Vihāya vikkhepamalam atthikatvāna sādhuḥkam
saddhammasavanam ettha savanam ti pakāsitam
221 Gunayuttesu sakkākaṇṇiyā vandanādikā
pūjāhena mutinā pūjā ti parikittitā
222 Gūlānagunavantānam dānādikāṇṇiyāsu vā
āsanodakadānādi veyyāvaccam ti saññitam
223. Kusalam hi kaṇṭantānam palāsussāhakārikā
gunato vannaṇā yā sā pasānā ti pakittitā
224. Gunasambhāvanā pubbanī tāsasaññāya bhāvato
vatthu-ttāyassa sāsanāgamanam sāsanam matam

- 225 Chalānussativatthūsu aññesu kusalesu vā
 226 Imesu khalu vatthūsu nibbattā
 cetanā itthaphaladā tam katham itī ce vade
 227 Vutto v' assa parihāro imass' etam phalaṃ ti ca
 guṇūpadesāgamato kiñci mattam bhanīyati
 228 Dānam bhogāvaham sīlam kuṇḍaliyā
 rūpārūpabhavābhinnāmmokkhā bhāvanasambhava
 229 Pattidānam dānaphalam modanābhāsadāyikā
 desanā savanā cāpi ubho paññāvahā matā
 230 Pūjāhi pūjanīyesu kulesu udayāvahā
 veyyāvaccam parivāsasampadāhetu sammataṃ
 231 Pāsamsiyam pasamsāya saṇaṇe' ananattanam
 anussativisesassa sabbā sampattivo phalaṃ
 232 Sadisaṃ tu phalaṃ evam phalaṃ visadisaṃ pi ca
 paccayānam vīsesena anantam itī vediyam
 233 Maggam appitacittaṃ ca thapetvā bhāvanāmaṇe
 sabbam dānādīkam puññaṃ kāmāloka phalāvaham
 234 Āyusi-āogyavannaṃ ca yaso kitti kulam balam
 rajjam indattanam bhogo buddhārūpādīkā pi ca
 235 Yā hi aññāpi sampattī vipākasukhapaccayā
 hitvā sakalā kāmāpuññajā
 236 Rūpārūpikapuññaṃ tu rūpārūpabhavāvaham
 maggaṃ catubbiddhaṃ cāpi yathā sakaphalāvaham
 237 Ete āsevītā yehi te saggesūpaṇṇāye
 na akkhānena pattabbam sukham tattha anopa-
 mam
 238 Saggesu hetthimasukham cakkavattisukhena hi
 pāṇimattakapāsānahimavantantānam matam
 239 Yāni paññāsa-vassāni manussānam dīnam tahiṃ
 timsarattindivo māso māsā dvādasā vaccharānam
 tena samvaccharān' āyudham pañca satam matam
 240 Hetthimānaṃ tu devānam āyuno hi catuggunam
 uparūpari devānam channaṃ cāpi vijānīyam
 241 Ratanuttamacittēhi vihangapathacārīhi
 vimānehi carantānam ko sukham vannaṇissati
 242 Eko 'va rukkho phalaṃ sabbam icchānukulakam
 jamaṃ tattha vasantānam ko sukham vannaṇissati

- 261 Paṇṇam kāmālokaṃ pañca aññam dvayam hitasukham sabbam deti asesakam
 262. Sudullabham bubbuladubbalaṃ imam
 sāmānam evaṃ vidhapaṇṇāsādhakam
 Apuññakammesu payojayam jano
 sinnerumuddhā patito va sociyo

VII DĀNANISAMSA-GĀTHĀ

- 263 Punāpi puññavatthūnam ānisamsamahantatam
 kiñci mattam bhanissāmi suddhānam buddhimoda-
 kam
 264 Cittavatthu-patiggāhavasā dānavisesatā
 hīnamajjhavisittham tam bhogasaggavimokkha-
 dam
 265 Dānam khalu sabhāvena saggamānusabhogadam
 paṇṇamāvasen' eva hoti mokkhaṇṇapaṇṇasayam
 266 Lōbhādīnam abhāvena hoti cittaṃ sampadā
 267 Idha paṇṇamāvasen' eva paṇṇopaddavam eva ca
 akatvā nāyato laddham hoti vatthussa sampadā
 268 Lābhālābhopabhogesu lōbhādīnam abhāvato
 santamānasatā hoti
 269 Tiri dvīhi ath' ekena surisuddham tidhāpi ca
 visuddhañ ca visitthan ti ñeyyam dānam yathakk-
 mam
 270 Yathā sāsapamattamhā bijā nigrodhapādapo
 jāyate satasākhaddho mahānīlambudopamo
 271 Tath' eva puññakammamhā anumhā vipulam pha-
 lam
 hotiti appapuññān ti nāvamaññeyya pandito
 272 Paccayānam bale laddhe ditthadhamme parattha ca
 puññakammam apuññāñ ca phalatī ti
 273 Sanditthikam phalam bijā ankuram vātimandakam
 pāatthikam phalam yaṃ tam phalam va avicintiyam
 274 Sanditthikam pañcavidham dadato vipulam phalam
 sihassa senāpatino munisihena bhāsitam

- 275 Piyo dānapatī hoti gimbhakāle va ambudo
 bhajanti tam bahū sattā phalaṃ ulkham va andajā
 276 Kittisaddaṃ ca pappotī tilokamahitam hitam
 dāyako sasajjā va naṃdo 'indamo viya
 277 Visādo va paṇṇaṃ pasāṇakamati dāyako
 katassamo va satthesu paṇṇaṃ akatassamam
 278 Yādā ... jaṇṇogābhīpīlito
 pubbakammajave sante sayito hoti dukkhito
 279 Ditthānttho ca vejjehi mahābhikkhābhīpīlito
 tujjamāno 'va sūlehi chujjamaṇṇesu sandhīsu
 280 Tatopariyujhamānesu indriyesu asesato
 indriye upariyujhante andhakāṇe upāgato
 281 Mahāsokābhītunnesu idamānesu bandhusu
 khate khāṇena sīto va bandhusokena addito
 282 Attāne sabbato jāte āgate ca mahabbhaye
 mahāpapātam pāte va bhusam mūyhati mānasam
 283 Tadā ... katapuññassa vāpi ca
 sukammam samupatthāti apakāropakāro
 284 Yāni 'ssa tamhi samaye pāpakāni katāni hi
 tāni 'ssa tamhi samaye ajjholambanti mānasam
 285 Tadā 'nitthanimittāni atighoṇāni dissāse
 ... jantuno
 286 Tambakkhike vankadāthe haṇḍāthi suṇṇe
 luddhe ... uggadande sudāṇe
 287 Kaṇṇam dūṇato katvā kālādandena āgate
 Yamadūte tadā disvā byathate tassa mānasam
 288 Tadā mucchā pipāsā ca jaṇo ca abhivaddhati
 pacchānutāpadukkhā tam accantam abhimaddati
 289 Sokasallena viddho so patto byasanasāgarāṃ
 samattho vā katattāno cinteti bhusam idisaṃ
 290 Akatam vata kalyāṇam katam kibbisakam mayā
 avaso 'nubhavissāmi niyaṇṇe pāpajam phalam
 291. Icc' evaṃ viṇavanto va bhīto ubbiggamānaso
 sakena pāpakammēna phandanto vivaso 'va so
 292 Manduko daddubheneva niyaṇṇam niyaṇṇaṃ dummatī
 sammulhamaranam tassa niyaṇṇam pāpakammīno
 293. Evaṃ dūrantam maranam sabbasattānubhāvīyam
 duratikkamanam ghoṇam avassam āgamiṃsati

- 294 Tattha dārunakammassa dukkham hoti hi idisam
apakkamatī tam dukkham dūriato akatāgaso
295 Katapuñño pana yadā maccuregena addito
tath'eva sayito hoti sayena māraṇantike
296 Yāmi 'ssa tamhi samaye kalyāṇāni katāni hi
tāni 'ssa tamhi samaye ajjholambanti mānasam
297. Tadā yitthanimittāni anukulāni dissae
aggavāḍaṁ vādī saggagāmissa jantuno
298 'A' - 'vādī' acchevasatamandite
vimānayāne disvāna hoti tassa udaggaṭṭā
299. Tadā so parāmassāsam labhate dāyako naṃ
vajjitvā puṇnakam sālam pāsaddhahano viya
300 Sukatam vata kalyāṇam bhūuttānam katam mayā
ulāam anubhossāmi sagge kusalaJam phalam
301 Iti so sampahaṭṭho 'va abhiṭo sampamodito
sakena puññakammena accantam upalāṭito
302 Puññakammaṭatāvāsam saggam nīyati pandito
amūlhamānaṁ tassa nīyatam paṭṭhaṁ ammaṇo
303 Tasmāhi dānapatino amūlhamānaṇa ca
sanditthakaphalāniti pañca vuttāni tādinā
304 Maccuno uggaḍandaṣṣa mukhanāragatam pi ca
yadi toseti puññaṁ tam akāroṇto 'va vañceto
305 Sanditthikānisamsā hi anantā dānasambhavā
pañceti hi vineyyānaṁ vasena paṇidipitam
306 Parassa vissāsaniyo sajanassa yasāvaho
kulālankārābhūto va samstānaṁ mudāvaho
307 Nāthabhūto anāthānaṁ sabbesam pitivaddhanaṁ
sataṇ ca sukkhasamvāso satatam hoti dāyako
308 Settho ti sammato hoti dutthehi ca adhamasivo
ittado ti mudā loko pabhattho tam udikkhati
309 Yam yam disam dānapatī ittahattho 'va gacchati
sābhisaṅkhārikā tassa sulabbhā honti paccayā
310 Bahusādhānaṁ bhogaṁ sabbavevābhayaṁ vahā
mayā avevasukhadā asādhānanakā katā
311 Mahānidhānaṁ nihitam akkhaṇṇaṁ anugāmiyam
vilopiyānaṁ aññehi anantasukhadāyakam
312 Āpadāsu sahāyo me abhejjo appadussīyo
guṇaddho anukulo ca gaṇito sabbadā hito

- 331 Evam mahāgunam dānam deyyadhamme sa jācake
vijjamāne adento hi dhuvam bhavati vañcito
332 Dinnam phalatthinnā dānam vanijjam va
sabbathā aparāmattham visitthan ti padīpitam
333 Bhavabhogavisesattham āmatthaditthi-ādīhi
yam dānam tam parāmattham anāmattham vipari-
yaye
334 Atthikānam karunayā bhavanitthaṇanattinnā
bodhisattena yam dānam diyate tam visitthakam
335 Bhavabhogatthiko hino majjho attasukhatthiko
uttamo sabbasattānam dukkhūpasamanattthiko
336 Yato dadāti dānāni tasmā dhūā atanditā
uttamen' eva vidhinā denti dānāni sādhaṇo

VIII SĪLĀNISAMSA-GĪTHĀ.

- 337 Dānānisamsā ye vuttā nissesā sīlato pi ca
bhavanti adhikā cāpi anantā silasambhavā
338 Sattānan tv appameyyānam dussilā vuato jano
aveiam abhayañ cāpi a' 'pa' jh' suk' h' a' a' pi ca
339 Dadāti datvā pacchā so aveiam abhayam pi ca
abyāpajhasukhañ cāpi labhatiti jino 'biavi
340 Vutt' 't' 't' 't' 't' silasampattiya pi ca
honti eveti viññeyyā anayāsuttīyuttīyā
341 Sikkhāpadātikkamato indriyānam aguttito
micchājīvopabhogā ca vuatīhi catubbidhā
342 Silam catubbidham pātimokkho indriyasamvayo
ājīvapāṇisuddhi ca silam paccayanissitam
343 Saddhā satī ca viṇṇam paññā ca anupubbato
catubbidhadhūen' eva tam silam pānakkhiyam
344 Paṇidhānamhi patthāya yo paresam hitāhitam
viceyya ñatvā akkhāsi vinayādi vināyako
345 Sabbapaññū so hi Bhagavā sabbadā karunāpao
avañjhavādi atulo abbhuto ugunākaro
346 Tena ñatvā patikkhittam yam anum thūlam eva vā
anatikkamanīyan tam jīvītātikkame pi ca
347. Ānā hi maggasāmissa anumattā pi viññunā
mahāmei udukkhepā itī disvā pi rakkhiyā

- 348 Atikkamitvā vacanam khuddadesissasāssa ca
 dukkham pappoti ce kinnu sabbalokissasāssa tam
 349 Munindānam atikkamma '
 eiapattena yam laddham tad idam dīpayissati
 350 Sabbesam sattadosānam vinavopāṇakovidō
 so 'va satthā pajānāti nāham jānāmi kiñcanam
 351 Vejjo Komāabhaccho va bālakānam hitāhitam
 jānanti na tu bālā te evarūpā mayam idha
 352 Aggim pakkhanda athavā pabbataggā pateti vā
 yadi vakkhati kattabbam nātakārihi so jino
 353 Anatikkamaniyan ti yam vuttam tena satthunā
 jīvakāmo papātam va āakā tam vivajjaye
 354 Icc' evam saddhayā sādhu paticehitvāna mud-
 dhanā
 yathānattivasen' eva kattabbam satthu sāsanam
 355 Evam saddhādhuven' eva pātimokkham hi rak-
 khitam
 anantam phaladam hoti jinasammānamanditam
 356 Chasu dvāsesu atthānam āpāthāganāne satī
 satidovāikam tattha upatthāpeyya paṇḍito
 357 Te kilesamahācoṭā ālambanavanāsaya
 na dhamsenti manogeham satāakkhe upatthite
 358 Alan ditthamhi dittham va tad uddham na vīkap-
 piyam
 , bāḷā natthā haṇi viya
 359 Disvā asucipindassa vannanattam va bāliyā
 aladdhā sādhisam kiñci yojenti padumādhi
 360 Thanam , , , , mukham phullambujō-
 pamam
 nettā ulambujambhū muttā dantehi nujjita
 361 Angam aninditaṅgāya anarāgānāgaravaddhanam
 icc' evamādicintenti cittaṃ dūsentī attano
 362. 'Tato mohavāsen' ettha sangapāsena vethitā
 anayabyasanam ghoṭam papponti paṇḍakappitā
 363 Amejjhapotthakākāram tanucchavimohitā
 deham sabbhāvato datthum na sakkonti putthujanā
 364 Indriyāni kilesenti dose samrakkhitum pare
 indriyattlesu saṅgaṇa tu vārenti jinasāvaka

- 365 Satāraḁkko hi samano mndriyāgocaro
aniccādim vipassanto sajjanīyam na passati
366 Indriyassehi dunnito dūato hitamaggato
apaviddho jano loke sadēvaśūarakkhaso
367 Satiyan tamhi bandhitvā te dutthasse sududdame
paññāpatodā sāenti samanā satigocare
368 Sāriavedanācittadhammesu asubhādikā
passitabbā yathātaçham vuttā 'va satigocarā
369 Yam yam ālambanam nātum icchanti jinasāvaka
satiyā tam vipassitvā pacchā pesenti te mano
370 Eyaṁ satipaiānan tu dosā vicchinna pacçayā
nāvagāhanti cittaḁgim naraakagim va mñajā
371 Tasmā satidhuen' eva sammāsambuddhasāvaka
paripūenti nissangā silam indriyasamvāram
372 Sinehābaddhahadaye bandhave pi ca saddhayā
pahāya pabbajitvāna dullabhe jinasāsane
373 Sammājivam atikkamma sabbasādhumsevitam
micchājīvena jīveyya yaḁ kucchissa kūanā
374 Kiñ ca gehe ... āmisam āmisatthiñā
Ko vā tena guno laddho idha vā mndriyam vñā
375 Kubanādihi vatthūhi gahatthe upalāhya
laddhalābhena ājīvo micchājīvo ti vedīyo
376 Sammājivam patinñāya micchājīvena jīvati
yo so samanadhammā ca ghīdhammā ca bāhuo
377 Sammājivavissuddhassa mhaloke parattha ca
sulabhā paccayā honti iti tena kim assutam
378 Vāraho vāsucitthāne chaddetvā suddhabhojanam
hinādhumuttito tassa cittaṁ dhāvati vā sadā
379 ... yam suvāvantasādisam
bhavissati tad attham ko ājivam dūsayissati
380 Adhokkhipanto akkhini ... gatādikam
adanto dantaupāni karonto kin nato na so
381 Tinheṇa govikattena vāram kucchividdānto
aññāya laddhalābhena na tu kucchivipūnto
382 Tassa ... asaggunavibhāvino
athavā corajetthassa garahe ko na jivikam
383 Visuddham so hi ...
sittapottakariūpo va katham vā na viliyati

- 384 Sahatthapādo evāham sūi ussāhalabbhiyā
kim attham dū-
385 Yena yena upāyena yattha katthaci jīvītum
sakkā ti ekacittam pi kinnu tassa na jāyati
386 M-
sīyā-
387 Tathāpi ca salajjassa sabbasattādhmocito
micchājīvo katham sakkā paralīlanavañceto
388 Sīyā-
byaggho khādeyya nu tinam samhatāmisa bhogano
389 R-
vighāsam kinnu khādanti nu āh-
390 Kasim vanijjam issattham aññam vā pi ca tādīsam
aka-
391 Vitthinno Jambudīpo 'yam maggūneke anāvutā
sabbattha akusitena sukham sakkā 'va jīvītum
392 Iti viṇṇyam dhuṇam katvā saṇto Kassapādīke
āj-
393 Cīvaṇam pīṇapātāṇi ca bhesajjam sayanāsanam
patisaṅkhāya seveyya laddham laddham vi-
394 Patisaṅkhānaralīto paccayam aññadattikam
gathito paribhuñjanto gādham khanati attano
395 Vanalepam va vanito sādhu ṇatvā payo-
āhāyam paribhuñjeyya
396 Vātātapaparittānam makkhikādinivāṇanam
vanacchādanacolaṃ va cīvaṇam patisevaye
397 Tassa tassāmayass' eva patisedhanamattakam
abyāpajjhatthikam seve bhesajjam snehavajjito
398 Saṇṇam mārasapīṇam va anantopaddaṇaṃ idam
duakkham gopitabban ti nissango vasatim bhaje
399 Deho thātun na sakko ti paccayehi vivajjito
tīdando ekadando va
400 Sammā payujjamāno so mahato 'tthāya vattati
iti sammā payogattam deham rakkhanti paṇḍitā
401 S-
vātāhatalataggo va na sakko ti samāhitum
402 Asamāhitacittassa na vātābhūta-
ayathābhūta dassī hi na muccati kudācanam

- 403 Tasmā cittasamādhattā saṇṇapaṇikkhanam
kaṇṇe paṭisevento paṭisevā paccave
404. Aggā kaṇṇiṇi kaṇṇo suṇam pi ca
aggidosan na pappontī upāyaṇa nā
- 405 Anupāyēnūpagatā aggidosena attitā
sadatthañ ca asādhentā dukkham pappontī dāṇunam
- 406 Aggā paccayā ñeyyā aññāyopagamo viya
snehapubbam asankhāya āhāṇādinisevanam
- 407 Na bāhuvivāyātā na ca nātikulāgatā
pappontī kim yuttam gathitabhojane
- 408 Gathito mucchito santo bhuñjanto paṇḍitaṇam
suvāvantam va bhuñjanto samano hi
- 409 Rasatanhā paṇḍitā anādinavadassino
sacittam paṇḍusenti atilūke pi paccaye
410. Rasatanhā paṇḍitā sadādinavadassino
cittadosan na pappontī ulāse pi ca paccaye
- 411 Ādinavānupassī hi tīdasāndopabhojane
paccaye pi ca nissango hoti nibbānabhūgiyo
- 412 Mattam mattānisamsaṇṇaṇ ca pahātabbā ca tattato
bahuso paccavekkhitvā bhaje aggā paccaye
- 413 Tasmā paññādhūam katvā ādinavam apekkhiya
paccavekkhanam silam paṇḍitā pāṇḍitā
- 414 Eṇaṇ catubbidham silam āyato paṇḍitā
susodhitasuvannam va hoti icchāpasādhikam
- 415 Idam hi silātanam idhaloke paṇḍitā ca
ānisamsavaṇṇe datvā pacchā pāpeti nibbutim
416. Paccakkham hīnājaccam hi accantolānavamsajā
naṇḍā silasampannam namassantiha bhāvato
- 417 Māṇo bhāṇaṇ vāpi guṇūpī asannatā
te pi silena sampannam namassantiha bhāvato
- 418 Thānantaṇa ye vuddhā dhamissariyato pi vā
te pi silena sampannam namassantiha bhāvato
419. Kule jettā ca paṇḍitā ye ca mātāpitādayo
te pi silena sampannam namassantiha bhāvato
420. Yam namassanti te vijjā sabbabhummā ca khattiyā
cattāro ca mahāājā tīdasā ca yasassino
421. Devānam indo pavāso sabbakāmasamiddhiko
so pi silena sampannam namassati sadā sato

- 422 Jhānissariyatam patto yo hi Brahṃśa Sahampati
so pi silena sampannam namassatī sadā sato
423 Ihāpi yađi sakkānam silam phalađī idisam
kin nu sakkānavitthāram paraloke phaliṣsatī
424 Pattharūtvāna sakalam sāgarantaṃ mahāmahaṃ
saddo silavatani yāti brahmalokam pi tam khaṇam
425 Pativātānuvātesu sabbatthāvihatakkamo
iti silamayo gandho sabbagandhesu uttamo
426 Lāmakam paccayañ cāpi ghatanto attadatthikam
yo nippahādetum asaṃmattho ghibbhūto . . .
427 So pi silena sampanno akaroṇo anesanam
Lābhi accantasetthānam paccayānam pađissatī
428 Pađipentīva taṃ ete viharā cāruđassanā
gaggaṃ uchi dhammānagarasāro dādhajim unhiḷā
429 Nibbuti . . .
neka bhikkhusa haṣṣānam su labho lārapacca yā
430 Atitucche pi dissanti dese uccācalūpa mā
hāra haṃsa hīmāmbhodapanda rā cetiyādayo
431 Tuccha sāpi viharāssa ulārā yādasi sirī
sabba desissa assāpi na gehe tādasi siri
432 Yađi siladumindassa pupphama ttam pi idisam
. . . tassa para lokaphalan nu kim
433 Mahanna vānam sabbesam saha' eva khalu bhūmyā
balād . . . va phalogho āgamissatī
434 Dutthāpi taṃ na dhamsenti setthesu ca gaṇiyatī
tuttho ca satatam hoti itthalobhena sīdatī
435 Piyo sabrahmacārinam bhajāniyo ca silavā
asaṃkito hi . . . iaho pi ca
436 Avikkhanditasīlassa anava jājukhaṃ hi yaṃ
taṃ brahmāsura devinda nāginda nam pi du llabhaṃ
437 Sanditthikaṃ asaṅkheyyaphalaṃ icc' eva mādikaṃ
silasaṃpattijaṇitaṃ ko nissesaṃ bhaṇissatī
438 Ihāpi yađi icc' eva anantaṃ silajaṃ phalaṃ
para lokaphalaṣṣ' antaṃ ko hi tass' idha ñassatī
439 Ekāhuposathenāpi para nimmitavattisu
thāna so upapa jjeyya iti vuttaṃ ma hesinā
440 Kālapariyaṇtikassāpi silaṣṣ' eso phalo dayo
apa riyaṇtassa hi phalaṃ kiṃ vakkhāma ito paraṃ

- 441 Paṇassa viṣṣāṇiyo sajanassa yaśāvaho
Kulāḷaṅkārabhūto ca ācāriṃ paṇānako
442 Anavaṇṇasukham silaṃ kulāṇ ca uditoditaṃ
dhaṇāṇ ca sāmiddhikaṃ thānaṃ vuddhā-
nuṭṭapakaṃ
443. Sīnānaṃ 'nodakaṇ cāpi gandho cāpi disangamo
anugāmikatā elāyā chattaṃ iakkhitarakkhaṇā
444 Ariyānaṃ atho vaṃso sikkhāpi ca anuttarā
sugatinā mahāmaggo patitthā avicāhivā
445 Iti ditth' eva dhamme pi āṇisamse asesake
Ko nu gaccheyya paṇiyantaṃ vadanto evamādi-
446 Velāmadāne patthāva saṅge dānaggasammatam
vatvā tato pi setthaṇ ti pañca silaṃ pakāsitam
447 Maggañānopakāyā atho silavissuddhirā
dānassāpy antaṇaṃ meru sāsapantaṇto dhikam
448 Evaṃ mahāṇisamsaṇ ti viditvā silasampadam
nayaṇam ekaṇetto va iakkhe silaṃ catubbidham
449 Pātimokkhasamvāso indriyānuakkhaṇaṃ
paccayāni-avekkhaṇaṃ jīvasuddhi eva ca
Tam catubbidham budhā silasuddhiṃ iddhiyā
pūyayitvā paṇitā māmaḍḍanaṃ katā
450 Iti silagunaṃ viṇṇayānto
kusalo jīvitaḥetuto pi silaṃ
avikkhandiya sādhu sodhayaṇto
Abhinibbātī atandito ghatanto

IX BHĀVANĀNISAMSA-GĀTHĀ

- 451 Dāne sīle ca ye vuttā āmisamsā asesakā
te mandabhāvanāyāpi samsijjhanti asamsayam
452 Kilesapatipakkham va sabbam puññam samāsato
kilesummūlakānaṃ bhāvanā balavantarī
453 Sukaram khuyyāyena yam siyā sattudūsanam
cakkavattinaundassa kathan tam dukkaram siyā
454 Bhāvanābalayogena buddhabhāvo pi sādhiyo
tadaññā kāhi sampatti bhāvanāya asādhiyā
455 Taddaṅgavikkhambhanato samucchedavasena ca
kilesānam pahānam hi vānanti varavādino

- 472 Dassaniyo ca so hoti Kassapo va mahitale
paññavā Sāṇiputto va Moggallāno va iddhumā
- 473 Nissango Ratthapālo va Nando v' indriyasamvuto
Punno Sunāparanto va khantiyā ativissuto
- 474 Cīvarādisu santuttho viyavamsānupālako
sambhāvito ca viññūhi sadā sabrahmacārihi
475. Punno Mantāniputto va Sonatthero va viyavā
nūāmisayaso bhāgi Anuruddhādikā viya
- 476 Ariyatatisaho hoti nālābhe paritassati
pavivēkabhavā pīti pharate tassa mānasam
- 477 Nūāmisam sukham eva manan tam bhāvanābhavam
mānasam aparīyattam mahāpuṇisasevitam
- 478 Bhāvitatto 'nubhotiha tīdasindasukhādhikam
ditthadhamme sukham jhānam iti tasmā vibhāvitam
- 479 Anāvīlamhi cīttamhi phāsu hoti vipassitum
Anāvīlamhi udake mukhass' olokanam viya
- 480 Anāpānāsiyāsi yathādhikavasena hi
rūpārupabhavē hoti bhavo 'nantagunodayo
- 481 Bhāvanābalayuttassa abhūññāpi samijjhāre
sādhū sikkhāsi viśesā iva mantajā
- 482 Iddhi paracittaññānañ ca puṇimajāti-anussati
dibbacakkhuñ ca sotañ ca pañcābhūññā imā matā
- 483 Imāpi bhāvitattassa sacittavasavattikā
tapovīśesā hontīti bhāvetabbā hi bhāvanā
- 484 Sunetto sattavassāni bhāvetvā mettā uttamam
Sattasamvattakappesu nemam lokam punāgamī
- 485 Samvatte ca vivatte ca brahmaloke 'va samsarī
Chattimsakkhattum devīdo āsi ten' eva kammunā
486. Anekasatakkhattum so cakkavatti mahāyaso
āsīti sutvā kim aññam bhāvanāvannanam vade
- 487 Aniccānantasaññāyo mettāto pi mahapphalo
tāsam phalamahattam ko pi āyati ānāpānāsi
- 488 Dahantā va udetiha bhavatanham yato hi tā
ātīmando pi aggīva vattamāno sakāsāyam
- 489 Tato tā sattasankhāre asitthassa bhāvato
mettāto pi viśitthāti vuttā nibbānamaggadā
- 490 Velāmadāne patthāya yāva mettādīkam phalam
vatvā aniccasaññān tu acchāyati takkīkam

- 491 Tato mahapphalataṃ idan ti mahāḍḍipāṇa
dīpabhūto tilokassa nāyako siddhuddhāyako
492 Tasmā aniccasaññā 'va bhāveyya satatam budho
samsāraghoṇanākaṃ muttikāmo mahāgunam
493 Kammatthānatthāne patitthapetvāna cittaṃ an-
bhūte
nīvaṇane bhaṇḍitvā kāmānañjavam kaṇṭvāna
494 Rūpagarubhānam ujjiya arūpaloke pi sangam
apahāya
calam iti bhavagatam akhilam ñatvā katvāna vi-
yavānam
495 Bodhipakkhiyadhamme bhāvetvā bhāvanābalap-
pattā
gatamaranamaṇam aṇaṃ viṇaṇaṇam viṇa-
ṇasagatam
496 Asulabham abbhutam atulam niccam nūjam
asokam atisantam
khanavānam avmodhentā nibbānapuṇam bhajatha
khippam

X PATTIDĀNANISAMSA-GĀTHĀ

- 497 Attattham anapekhitvā parattham diyate jato
kammakataññūlāyocā pattidānam viṣeṣitam
498 Patikāmapare loke āśāṇā-abyatamgata
Upakārasamatthassa sato ko na kaṇṭheyya kim
499 Matassa kammadosena petabhūtassa jantuno
iha vā vyasanatthassa upakattā sudullabho
500 Ye ānīsamsā nidditthā dāne nānupāyikā
savisesā 'va te sabbe pattidāne pi vediyā
501 Yadi te anumodanti paratthānupāyikā
petā dānam pariggayha tesam tam upakappatī
502 Yam yam tam uddisīvāna dānavatthu pariggayha
tam tam tassa khanen' eva uppajjati asamsayam
503 Itidam Sāriputtassa mātupetāya dānato
sādhitabban tu sādhanāya vijānatā
504 Tassābhāve pi aññassa saṃvāso pi dāyakaṃ tu anipphalā

- 503 Samsāre anamattagge so loko tassa ñātihi
suñño assāti atthānam itī ñeyyam hī yuttito
506 Yassa tasssa manussassa ukkatthā lāmakāpi vā
paccayā sulabbhā eva viyyena pariyesato
507 Petā hī nekavassāni khuppiāsātuiāpi ca
paccayā na labhant' eva gavesantāpi sabbaso
508 Tesam sakammadosena sannānam byasanannave
b atthīti suvimicchitam
akāonto ca ye yo hī tamhā nikkāuno nu ko
509 Tasmā santo sappuisā kataññū katavedmo
petadānādīkam patti denti kāuññacoditā

XI ANUMODANĀNISAMSA-GĪTHĀ

- 510 Issāvypādamaccheram viḥimsā cāpi nāsiya
gunāiādhītacitto yam anumodati modako
511 Yato tato mahesakkho suūpo bhogaṇāpi ca
dīghāyuko sadā hattho hoti puññānumodako
512 Vissajjtvāna nissangam catupaññāsa kotiyo
katvā Jetavane ramme viḥānam cāudassanam
513 Sonabbhinkāiāhatthassa sudattassa suimato
disvā sabbaññubuddhassa sanghassa dadato sīrim
514 Aho dānan ti bahuso udānam abbhudīayam
mānayo anumodanto adento kākanam pi ca
dāyakato pi adhīkam alattha kusalodayam
515 Akatvā kāyavācāhi adatvā kiñci hatthato
cittappasādamatto pi yadi evam phalāvaho
516 Anumodanajam puññam cittāyattam mahāphalam
akāonto ca yanto hī socanīyo ayam jano

XII DESANĀNISAMSA-GĪTHĀ.

- 517 Dāadāiākanettādī dānam datvā anekaso
viavīyena yo laddham dhammam desetī saddhayā
518 Apatthento yasolābhasakkārādīni attano
hitajjhāsayato eva satthu kiccakaro 'va so
519 Desakassa abhāvena yato appajja' lakkā
bahū samvijjamānāpi na phusant' eva nibbutim

- 566 Puññam asaddahantassa aññato va sukkatthino
andhabhūtassa lohassa anattatthābhisaṅgino
567 Ālassenābhībhūtassa aviññūjanasevino
puññakammādaṇḍakāro satthukiccam 'va so kaṇḍo
568. Ye cānumodane vuttā gunā ye cāpi desane
te ca yojjā yathāyogam asesā sampahamsane

XVII SARANĀNISAYISA-GĀTHĀ.

- 569 Tathāgatam vitaranam catumāraṇaṇḍajam
saṇaṇam ko na gaccheyya kaṇḍābhāvitāsayaṇ
570 Svākkhātam tena saddhammam samsārabhaya-
bhaṇḍakam
Kaṇḍāgunajan tassa saṇaṇam ko na gacchatī
571 Paripitāmataṇḍamsam - - - -
saṅgham puññakaṇḍam ko hi saṇaṇam - - - -
572 Ekādasaggisantāpaṇaḍitam iṇaṇattayaṇ.
- - - - anotattātisitalam
573 Saranaṇ tī gatam dukkham na sakkotī patāpītuṇ
yathā tīnukkā nimmuggā anotattam abhāsaṇe
574 Bhītā hi saṇaṇam yaṇtī naḍipabbatakāṇane
kā hi tesam saṇaṇatā maṇaṇam yesu vijjatī
575 Yo ca Buddhaṇ ca dhammaṇ ca saṅghaṇ ca saṇa-
ṇam gato
maṇaṇassāpī nāsajja kaṇaṇam tamhī vijjatī
576. Aho aññā - - - - āṇā balavati bhusam
sadoṇe saṇaṇam yātī yāya andhikato jano
577 Dosavase kaṇḍābalaḍhino yo saṇaṇaṇ tī naṇo upa-
gacche
So kaṇuṇam maṇaṇaggabakīṇne samsaṇat' eva
bhavodaḍhīmaḍḍhe
578 Yo atulo asaṇo ḍipaḍaggo kālabalappaṇamaddana-
sūlo
tam saṇaṇaṇ tī gatassa hī loke sabbaṇaṇesu bhayaṇ
na hī atthī
579. Te na Tathāgatapabbataṇāḍam ye saṇaṇaṇ tī gatā
naṇadevā
te maṇaṇāḍibhayaṇa viḍīṇam nissaraṇam viṇaṇam
upaḍaṇtī

- 596 Gunannavapaikkhattā silāmalatalā subhā
Buddhabbhūmī hī yā loke laddhā viavarehī sā
597 Viṣṭhā sabbabhūmīnam yaḍi puñṇena labbhati
alabbhanīyam puñṇena loke añṇam hī kim siyā
598 Sabbam puñṇam hī nissesaṃ manussatte samijjhātī
tam pabbatanadīyujjalacandādicāñcaṃ
599 Tasmā imamkhanavāram laddhāsabbatthasādhakam
āditṭacelasīsā 'va yogam samanuyyujjatha
600 Pamādam dūiato katvā appamādo 'va seyyo
kalyāṇamitte nissāya bhāvanīyagurūlāṇa
601 Pamādo sabbadosānam hetūti paṇikkittito
appamādo tathā sabbagunānam hetu sammato.
602 Pakkhandati anattesu pamādo paṇikkappito
subham sukhañ ca nīcañ ca attāti vipariyesato
603 Tato asuci bibhaccham duggandham kimisankulam
deham paramajeguccham bhajanīyan ti passati
604 Hatthāhārika-aggiṇi hatthasamparivattato
niyāpathacakkhena bhajanīyam sudukkhatto
605 Pabbhaguram pariṇāyattam paccayāyattam appakam
patikārantānam disvā mayhate sukhasaññayā
606 Cittassānantānam cittaṃ pavattantam nūnantānam
upparijjtvā nūjjhantam apī dīpasikkhā viya
607 Lahuppavattito tattha adisvāna amīcatam
nīcaṃ ti patiganhāti pamatto cittasantatim
608 Dubbale paccavāṇa nissāye khandhapañcake
sāririndīyaviññānasamavāyena sādhitam
suiyakantindhanādiccasambhūtam iva pāvakam
609 Kūiyam avijānanto attā atthiti maññati
maññanto Mārapāseṇa āsāsāñṇena bajjhati
610 Baddho tena yathākāmakāranīyo va hoti so
ajjhohato va balisaṃ maccho āmisatanhayā
611 Appamatto tu dhammānam sabbāvaṃ anugāhati
sabbāvaṃ anugāhanto maññanīyam na passati
612 Tato so tibhavam disvā nissāyam bhāṅguram
dukham
naṛake evavatto va tato nibbindate bhusam
613 Tato so sattasankhāre vijjati na rajjati
vatto na eva' eva vimuccati samāhito

- 614 Vimuttisāiam nāthassa sūsanam sūadassino
appamattassa vasato sā vimutto na dullabhā
- 615 Tasmā hi appamādena vihareyya agāro
pattam paramavirehi patthento paramam padam
- 616 Iti sūti idam atigambhūam
amalavipulattam
uddissa Buddhasomam uparacitam ganthabhirū-
nam
- 617 Mandānam dhammakathāna yānabhiññānam api ca
sugamataiam
bhavatūti suttiyuttim avokkamitvā avitthinnam
- 618 Thātu eiam saddhammo dhammadharā ca idha
titthantu
sangho bhavatu samaggo sabbo loko sukhībhavatu
619. Mama Saddhamopāyanācanussāhena janitapuñ-
ñena
bhavatu sakalo pi loko tilokanittaranasamatthiyo
- 620 Buddhapādena sahitaṃ laddhā mānusa sambhavam
sāsane pabbajitvāna nālam bhikkhu
- 621 Kikīva andam camarīva vāladhim
piyam va puttam naṇanam va ekakam
tath' eva sīlam anuakkhamānakā
supesalā hotha sadā sagāhavā

-
- 1 Ditthamittāditthamittā sabbe sappurisaḍayo
anumoditvā-m-imam puññam pāpunantu sīvam
padam
- 2 Iti sūti, maccāmaccaḍisādhavo
anumoditvā-m-imam puññam sōdhayantu sīvam
padam
- 3 Sabbe sattā ca bhūtā ca hitā ca ahitā ca me
anumoditvā-m-imam puññam bhūtaṃ sīvam
padan ti
- Pattidānānumodanāyi
- 4 Bhavābhavā samsaranto yāva nibbānapattiya
jātissarena ñānena tihāpatisandhiko

- 5 Uppannuppannabuddhesu pūetvā sabbapāīamī
Mangalo viya sambuddho hutvā loke anuttaro
- 6 Samsāre samsarantānam sattānam hitamāvaham
dhammanāvāya te netvā tāīayissam bhavannavāti
- 7 Iti 'nekehi nāmehi kittiyā ca mahesinā
vutthānagāminīsattā paīisuddhā vipassanā
- 8 Pubbaṇogo bāhusaccam desabhāsā ca āgamo
paīipucchā adhigamo garusannissayo tathā
mittasampatti c' evāpi patisambhīdapaccayāti

Notes

[For the present text of the Saddhammopāyana I have had the use of a MS (in Sinhalese writing) in the British Museum, Oriental No 2248, and the very accurate edition (in Sinhalese character) with Sanna by Batuwantudāve Pandit printed at the S'āstriādharma Press, 1874. The differences between the MS and the printed text are not very numerous or important. I have distinguished between va = eva and va = iva by printing va whenever it stands for eva.]

PAGE	V	PAGE	V
37	27 MS cāpi B c'eva	39	65 B pativedo
	30 MS -attiko	40	68 B sampasaññitā
38	35. MS rajjādāno ucit- tāyo The Sanna divides rajjādāno- citatāya into rajja- dāne and ucitatāya	73	MS sudubbuddham B na subuddham
44	Kānakacchopa- mena for Kāna- kacchapopamena See Therī G v. 500, Com p 215	80	MS vañcanā
49.	MS ca B. va khanaggassātipā tanam	81	MS mittābhijjanti kāīanā
39	55 B. sampavācāhi.	84	MS yam yam nij- hāti tasseva ijjhati aññāyen- aññā
		41	85. MS omits yo
			92 MS cittatā B vicittā
			98 MS lobhādhiggaḥitā ante
		42	103 MS andhakāīakatā- nanā

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42	104	MS virūpatova B virūpateva ac- cording to San- na - virupatā iva	46	181	MS viṇavanto vidhāvanto ito tato
	108	MS aññamaññāva- lambiya	47	189	MS udikkhanteva
	113	assasingo, 'horns of a horse,' is not the usual expres- sion to denote any- thing impossible or extraordinary We expect to find sasa-singo - sasa- visāna, 'the horns of a hare' (see Jāt III p 477, v 80, Telak 56)		194	MS kotisimb alī (see Telaka- tāha G v 38) B kutasimbali MS c'eva B cāpi
43	128	MS pi ca B api		198	MS tahiṃ
	135	MS ayam B pyayam		201	MS hi patikāiattho pi dukkhamo
	137	MS avejjhāhārabho- jīnam	48	210	MS pāpakammāni- sevanan ti MS adds after v 210 puññakammarato siyā ti ettha
44	144	MS khalupamsum- hi	49	225	MS adds vīgatūpa- kilesehi desitānus satitī yā
	153	MS nāsāajjūhi B nāsāajjumhi		227	MS gaṇūpadāso ga- mato
45	159	B ākottetvāna		231	MS saranena sāsa- nattanam
	160	MS yāvane passantā		235	MS aññāhi sam- patti
	172	MS mātito		242	MS yahim B yamhi
46	178, 179	These are from Anguttara III 35 4	50	247	MS pāpakammara- tāvāsa
	179	MS phantvā B phutā		248	sabbotuka (see Anāgata Vamsa v 15-17).
				252	MS kāmajasu- kham
			52	281	MS. khane B khate

PAGE	V		PAGE	V	
52	277	MS katta-saṅkha- anthesu paṇṇasam akatassavam	59	406	MS sahaṇṇubbham
				407	MS vūṇyādhigatam
52	282.	MS. patato va B pāteva. Sanna'pāto iva		412	MS tatthato
	290	MS avaso anubha- viṣṣāmi		417	MS garuṣūpi
53	294	MS akatāsato	60	426	B lāmakā paccayā
	297	MS itthanmittāni		433	MS balā āvaṇṇitānaṃ ca
	312	MS appadūsiyo	61	443	MS anugāmikatac- chāyā
54	313	MS saggunojahaio		449	MS paccayābhivek- khanam
	324	MS yamhi		452	MS kilesummūla- kāṇanabhāvanā
	325	MS tuttham hatt- hatthasiddhiyā	62	464	MS tadābhāvo
	326	MS paralokikam	63	476	MS hoti alābhe
	329	MS -sādhakathāya		490	MS mettādīyam
55	338	MS ameyyānan tu santānam dussilā	64	494	MS malam B calam
	340	MS anayāsutta- yuttiyā	65	505	MS anamattaggehi samsāre
	344	MS vūṇyādm		507	B paṇṇesantāpi
56	353	MS jīvītukāmo		508	sannānam cf Dhp v 327
	358	MS natthākapīṇiya		514	MS kusalodakam
	362	MS paṇṇikapatō	66	522	MS desayī desaka- vaio desetā ca
57	370	MS nūṇajam			dullabho
	380	MS nūṇajam		524	MS hetuhi.
	382	MS athavā corajett- hassa ko na gāṇa- heyya jīvīkam		529.	MS anāṇāyanti
58	385	MS sakko ti.		532-3	MS gahanam
	388	MS. na B nu.	67	546	MS pubbopakaṇas- sa
	396	MS vanacchādana- colam		548	MS pūṇayantassa
	397	MS sahaṇṇajito		550.	MS asiti
	400	MS atthāya	68	555	MS paṇṇāṇasampa- dam . matam
59	405	MS addhitā		557-8	MS upattheti

PAGE V

- 68 559. MS tena anacchar-
antassa
562 MS pabhaṅgunena
anumatto
69 566 MS ca B va
571 MS puññākāṁso so
573 MS nimuggam
577 MS maṇaṇṇaggaha-
kumne
70 580 MS anussasati ca.
581 MS viśeṣatā.
584 B mahoghho eva
MS and Sanna
mahoghena va
588 MS niddhikandam
589 MS accāraharano
(see Kh viii 9, 15)
590 MS pajjoteñāvaḥḥā-
sita, altered from
pajjotenevaḥḥāsita
. . . katamsita
pariggahā
592 MS -suvannamam
siddhiṁ
593 MS. sukhavissanka-
cārīṁ
594 MS padhāṇilavijitā
595 MS bojjhaṅgaku-u-
mākinna
71 596 MS viravehi yā.
602 MS. attānīti vipari-
vaye
604 MS hatthahārīka-
aggīva . . . iriyā
pathakacakkena
haranīyam.
605. MS. pabhaṅgunam

PAGE V

- 71 605
tam appakam pa-
tikāṇakaram
607. MS paṇṇāhāti
608 MS sūṇakanti
dhanādīccasam-
bhūtam
611 MS hi B tu
612 MS bhaṅgunam
72 615 Here ends the "Ap-
pamādanīsam-
gāthā"
617 MS piṇa B apica
MS avitthinnam
618 MS thātum cira-
saddhammo sad-
dhammadhārā id-
ha thātum
619 MS samatto ti
In the MS, ll 618, 619
follow 620, 621
After line 621, MS. adds—
"Iti bhaddanta Ānandattare-
na katam Sāṇṇāharanam samattam"
621 This verse is bor-
rowed from Bud-
dhaghosa's Sum-
angala Dīgh. I. 1.
7, p 56
72 1 MS dalhamittādit-
thamittā, but at end
of Sanna dittha^o
3 Pattidānānumoda-
nāyī not in MS
text, occurs at
end of Sanna.

Verses 7 and 8 are not in the MS text, but occur at end of Sanna.

Instead of these lines, MS has, "subham atthu sayam-bhu hessam "

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Notes and Queries.

BY THE

REV R MORRIS, M A , LL D

ACCĀDAHATI

Childers has no references for this word, but the gerund *accādhāya*, occurs in the phrase “*pāde pādā accādhāya*” (M P S IV p 47, Anguttara III 16. p 114)

ACCĀDETI, from root *chad*, ‘to put on,’ occurs in M P S IV p 46 “*mam accchādehi* Anguttara III 13, p 107, “*Kasāyāni vatthāni accchādetvā*” (see *Vimāna* 22 5, see *Thera G* v 70)

AÑJASA

The only meaning given to *añjasa* by Childers is that of ‘road,’ but it also signifies (as in Sanskrit) ‘smooth,’ ‘even’

Ākāsa-dhātu añjasa o hoti (Sum p 201)

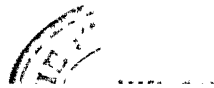
“*Sukham sukhatto labhate tad ācāram kittiñ ca pappoti yas’ assa vaddhati*

Yo ariyam atthagikam añjasam ujum bhāveti maggam amatassa pattiyāti”

(*Thera Gāthā* v 35)

“*Tvaṃ ca me maggaṃ akkhāhi añjasam amat’ogadham*” (Ibid v. 168)

“*Maggañ c’imam akutīlam añjasam sīvam*” (*Vimāna* Vatthu 16, 7, see also 50 20).



ATI-DHONA-CĀRĪ

Childers on the authority of some Commentary explains this term as 'one who lives transgressing the paccaya-sannissitā-sīla' (cf the Com to Dhammapada v 240), "atidhona cā ī ti dhonā vuccatī cattāro paccaye Idha pavatham etehi paccavekkhitvā paribhuñjanattham paññātam atikkamivā cattāro atidhona cā ī nāma idam vuttam hoti," &c

"Ayasā va malam samutthitam tadutthāya tam eva khādati

evam atidhona cārīnam sām kammām nayanā duggatim" (Dhammapada v 240)

Prof Fausboll translates atidh° by 'transgredientes,' Prof Max Müller by 'transgressing,' but they throw no light upon the meaning of dhona

Ati-dhona-cārī means, I think, 'practising impurity,' 'transgressing purity'

Dhona occurs several times in the Sutta Nipāta, and is translated by Prof Fausboll, who connects it with the root dhu, 'to shake,' 'he who has shaken off sin'

"Dhona ssa hīn' atthi kuhīnē loke
pakappitā ditthi bhavābhavesu
māyañ ca mānañ ca pahāya dhono
sa kena gaccheva . . . so"

(Sutta Nipāta IV 3 7, see II 12 9; IV 6 10)

The Mahāniddeśa connects dhona with dhov (Sk dhāv), 'to wash,' as well as with dhu, 'to shake' —

"Dhona vuccatī paññā Tāya paññaya kāyaduccaritam
dhutāñ ca dhotāñ ca sandhotāñ ca middhotāñ ca .
pe assā (read arahā?) imehi dhoneyyehi
dhammehi samupeta upāgato . tasmā arahā dhono"
(Com on Sutta Nipāta IV. 3, 7)

Dhona signifies an arahat, 'one by whom all sin has been washed away,' and represents an old pp dhauna (Cf Sk dhauta, 'purified,') whereas from dhu, 'to shake,' the pp is in Pāli dhuta or dhuna.

There is another *dhona* in Jāt III p 160

“*Āyam eva so Pīṇiya dhona-sākho*
yahim ghātayim khattiyānam sahaṣṣam
alankate candanasālaṭṭe
tam eva dukkham paccāgaṭam mamāti.”

Dhona is explained in the Com by *patthata*, ‘spread-
 ing’ But as the *Nigodha* tree was consecrated to a
 devatā, I think *dhona* means ‘pure,’ ‘consecrated’

ADDĀYATE

“*Addāyate (v l allāyate) ayam iukkho api vāṇi*
ca sandati” (Jāt IV p 351)

Here *addāyate* (Sk *ādiḍayate*) means ‘to be
 wet.’

ANUDHĀRETI

“*Setañ ca chattam anudhārayum marū*” (Sum
 p 61).

A parallel passage in Jāt I p 53 has *dhaṇḍiyamāno*

In the prose version, preceding the *Gāthā*, we have,
 without any various reading, *anuhīyamāne*, from
anuhī (*setamhi chatte anuhīyamāne sabbā ca diṣā*
anuviloketi), which in Sanskrit means ‘to imitate’

Anudhāreti (*anu-dhi*, not in Sanskrit), ‘to hold
 up’

APACCHĀPURIMAM, APUBBAM ACARIMAM

“*Bodhisattassa patanañ ca kañcanakakkataḥkassa sāta-*
kantarato langhanañ ca kākassa āgantvā Bodhisattassa upe-
ṇṇiyanañ ca apacchāpurimam” (Jāt III p 295)

Apaccha-apurimam, ‘not before and not after,
 =simultaneously

“*Evam eva kho . dhammasantati sandahati, añño*
upparjati añño nuṇṇhāti, apubbam acarimam viya-
sandanati” (Mil p 40) See *Mahāvīratpatti* p 41

Apubbam acarimam occurs also in *Puggala* I 19,
 and it is thus explained in the Com, “*apure apacchā*
ekappabhāra” See *Dhammapada* pp 83, 90

AVAKKHALITA

“N’ atthi tattha vālaggamattam pi a v a k k h a l i t a m’
(Sum. p 66)

A v a - k k h a l i t a (v. l a p a - k k h a l i t a) from a v a - s k h a l, not in Sanskrit, ‘move,’ ‘falter.’

AVADĀYATE.

Bhūtānam nāvadāyissam (Jāt IV p 178)

A v a - d ā y a t i (a v a - d ā y not in Sanskrit), ‘to have pity on,’ ‘have compassion for’ Cf. Sk a v a - d a y a t e

AVAGATA.

“Gato ti a v a g a t o a t i t o p a t t o p a t i p a n n o t i a t t h o” (Sum. p 67)

A v a g a t a = a p a g a t a (see also Sum p 141) Compare a v ā k a i i = a p ā k a i i, ‘removed’ (Vimāna 48 5)

AVASEKO

“Yathā hi yam telam mānam gahetum na sakkoti, vis-sanditvā gacchati, tam a v a s e k o t i v u c c a t i” (Sum p 141)

AVA-SEKA is the Sk a v a - s e k a, ‘sprinkling’ See my note on AVASEKA in the P T S J for 1886

AVYĀSEKA

“A v y ā s e k a - s u k h a n t i k i l e s a - v y ā s e k a v i a h i t a t t ā a v y ā s e k a m a s a m m i s s a m p a s i s u d d h a m a d h i c i t t a s u k h a m p a t i s a m v e d e t i t i” (Digha II 65, Sum p 183)

“A v y ā s e k ā a m u k h a i ā a t t h a c i n t ā v a s ā n u g ā” (Thera Gāthā v 926)

ĀLAMBA.

“Ā l a m b o g a g g a r o b h i m o s ā d h u v ā d i p a s a m s i y o” (Vimāna 18 9 = 50 24)

The Sanskrit is ālambaia, ‘drum,’ and we find the corresponding ā l a m b a r a also in Pāli (Ibid 54. 18); but the shorter form is confined to the Pāli

ĀTĀPETI.

“Ye pana tam nibbānam pariyesanti te kāyañ ca cittañ
ca ātāpetvā ekantasukham nibbānam anubhāvanti”
(Mil p 314-5)

‘Visamabhojanena kāyam ātāpentī’ (Ibid p 315)
ĀTĀPETI, the causal of ātāp, ‘to inflict pain upon’

ĀNADATI

“Sampeṣito va raññā nāgo koṇco va ānadaṭṭvā
Paṭisakkittvā nisīdi garubhāram asahamāno”

(Jāt IV p 233)

Ānadaṭṭi (Sk ā-nad), ‘to trumpet’

ĀPHUSATI

“Tathev’ aham samathasamādhim āphusim”
(Vimāna XVI 9)

Āphusati (ā-sprīṣ, not in Sanskrit), ‘to attain to,’
‘to reach.’

ĀBHUJATI

in “pallankam ābhujati” (Jāt I 71 l 27, Sum
pp 58 210), ‘to sit cross-legged as a devotee with
straightened back,’ ābhujati signifies ‘to bend to or in’
Sanskrit ābhujati = to bend slightly

For ābhujati we often find the reading ābhuñjati
(see the passage quoted in the Sum p 210 note 10) In
Jāt. IV. p 456, we read of a serpent saṁram dāna-
mukhe viṣṣajetvā bhoge ābhuñjati vā, &c

Here ābhuñjati is used in the sense of ‘to contract,’ and
we may compare “sankhīpītvāna bhoge” (Dātha Vamsa
4 35)

In Buddhavamsa 2 92 = Jātaka I p 18 verse 101
we find the phrase mahāsamuddo ābhujati, ‘the great
ocean contracted, or receded.’

In Milinda Pañha we find ‘Kāyo pana ābhujati nib-
bhujati samparivattati.” (p 254)

We have in Sanskrit compounds of bhuj with a va, ā, ni, r,
and vi-ni-r, and there is a curious use of vi-ni-bbhujaṭi

in Mil p 63, where we should expect to find *vinibbhajitva*
 “Sakkā nu kho tesam rasānam ekatobhāvaṅgatānaṃ
vinibbhujitvā vinibbhujitvā iasam āhaṇṭum”
 Here *vinibbhujati* is to separate, isolate. A confusion
 between the two words is also evident from the fact that
vinibbhujitvā occurs with the various reading *vinib-*
bhajitva in Therī G 47 —

“Yo nam *vinibbhujitvā* abbhantaṃ assa bāhuṃ
kayā”

“Sā ubbhujitvā angajāte abhinisīdi” (Sutta Vibhanga
 I p 40)

Here *ubbhujati* means to lift up (the clothes). See
 Cullavagga VIII 10 2

ĀMANTANIKĀ

“Āmantanikā 1añño ’mhi Sakkassa vasavattino” (Vi-
 māna XVIII 8).

Does *āmantanikā* here mean ‘a favourite queen’?

ĀMANTANĪYO

“Ācariyo brāhmano mayham kiccākicesu vyāvato
gaṇu ca āmantanīyo ca dātum arahāmi bhojanam”
 (Jāt IV p 371)

Com *āmantaniko ti āmantetabbayuttako*

Cf Sk *āmantanīya*, ‘to be addressed,’ from *ā-man-*
trayate

ĀBANDHANA

“Ābandhanatthena ñāti eva ñāti-parivatto”
 (Sum p 181)

Ābandhana (Sk *ābandhana*), ‘tie,’ ‘bond.’

ĀMASATI, ĀMASANA.

“Kumbhim *āmasati*” (Sutta Vibhanga I. p 48).
 (Jāt. III p. 319).

“Āmaka-mamsa-macchānam patiggahanam eva bhik-
khūnam na vattati no āmasanam” (Sum p 78)

Āmasati (Sk *ā-miṣ*), ‘to touch, handle’

ĀMENĀDITA

“Hāse soke pasāde ca kaṇe āmēnditam budho”
(Sum p 228)

Āmendita, v l āmedita, (from āmīd not in Sanskrit), ‘sympathy’

“Āmenditam karoti,” ‘to show sympathy’

Childers has āmendita in the sense of ‘repetition’
Perhaps āmedita is the true reading

ĀYAMATI, ĀYĀMATO

Childers gives no authority for the use of these words
“Pitthi me āgilāyati, tam aham āyamissāmīti
vatvā niddam upagato” (Jāt I p 491)

“Ātisambādhe caṅkāme āyāmato ratanike vā ad-
dharatanike vā ātisambādhatā catuttho doṣo”
(Jāt I 7)

ĀYUSSA

“Pañc’ ime dhammā anāyussā”

“Pañc’ ime dhammā āyussā”

(Anguttara V 125)

Āyussa (Sk āyushya), ‘conducive to long life’

ĀLEPA

“Sīsacchayim sabbetvā ālepam adāsī” (Mahāvagga
VIII 1 18)

Ālepa, Sk ālepa, ‘liniment, ointment’

ĀLOKETI

“Nando anudisam āloketi” (Sum. p 194, see pp
193, 196)

Ālokita (sb), ‘looking at’ (Ibid pp. 193, 204),

Āloketā, ‘a looker on’ (Ibid p 194).

Ālokana (Sk ālokana), ‘regarding’ (pp 194-196)

Āloketi (Sk ālokaṇyati), ‘to regard’

ĀVARATI

“Āṇi taṅge samma dvāṇika āvaṇi āmi dvāṇam Nigan-
thā nam” (Sum p 235)

For āvata see Sum p. 267

Āvaṇi ati (Sk āvā), ‘to shut to’

ĀVETHATI

“Āvethitaṃ (v l āvelitaṃ) pitthito uttaman-
gam” (Jāt IV p 383-385)

Āvethati (Sk āveshṭ), parivattetr, ‘to turn round’

ĀSANGA, ĀSANGĪ

“Appo hutvā bahu hoti vaddhat’ eso akhantiyo
āsangā bahupāyāso tasmā kodham na locaye”

(Jāt IV. p 11)

“Āsangī āsangakāṇo” (Com)

Āsangī = Sk āsanga, ‘attachment’, āsangī =
āsangin, not in Sk, ‘attached’

ĀSAJJANA, ĀSADATI, ĀSĀDETI

“Kim nu toranam āsajja patikkamasī kuṇḍaia” (Jāt
II 95).

“Ayaṃ pana Mittavindako . khuracakkam āsā-
desi” (Ibid III pp 206, 207, see Cullavagga VII 3 12)

“So tassa aggananguttham eva āsādesi” (Ibid I.
481)

See Jāt II 52, III 331, IV 425, Samyutta IV 2 8,
Cullavagga I 27, Sum p 276

Āsadati (Sk. ā-sad), ‘to approach, attack, strike’

Āsajja = Sk āsādyā, ‘approaching’

Āsajjana, ‘attack’ (Cullavagga VII 4 8)

ĀSAPPANĀ

“Yasmā pana Buddhānam eka-dhamme pi āsappanā
paṇisappanā n’ atthi” (Sum p 69, see p 214)

Āsappanā and paṇisappanā from ā-siip (not
in Sanskrit) are used for ‘doubt, distrust’ See Dhamma-
sangani, 1004, 1118, 1235

ĀSABHA, ĀSABHANTHĀNA

Childers quotes āsabha in the sense of 'bull, taureau,' without any references

Āsabha is used with the meaning of great, noble, exalted —

“Āsabhīñ ca vācam bhāsati” (Jāt I p 53, Sum p 61).

Āsabhānthāna = the noble state, the state of a Buddha

“Āsabhānthānan ti settha-tthānam ... nam” (Com to Anguttara IV 8) See Mahāvīyapatti, p 90

“... ” (Sum p 31)

Nisabho is employed in the meaning of a great man (usabha, vasabha) in Samyutta III 2, 9

“So ñāti-sangham nisabho bhanṭvā
anindito saggam upeti thānan ti”

“Aparājite nisabhandāne bodhipallankamuttame
pallankena nisīdīva buḍḍhi-sati mahāyaso”
(Anāgata Vamsa v 67)

The Com explains nisabhandāne by uttamattāhāne, and there is a v l mahattāhāne

We must, therefore, correct nisabhandāne to nisabhānthāne = āsabhānthāne

IKKHAṆIKĀ

“Rājagahe ikkhaṇikā ahoṣi” (Sutta Vibhanga I p 107) See Jāt. I 456, 457.

INĀYIKA

Childers, on the authority of the ... assigns to ināyika the sense of 'debtor,' but cites no texts in support of this meaning. In the following passages the word is used to denote 'a creditor,' not 'a debtor'

“Na hi mayham brāhmaṇa paccūsamhi ināyikā
Detha dethāti codenti”

(Samyutta VII 1 5)

“Te ināyikehi upaddutā vasitum asakkontā” (Jāt.
IV p 159)

“Ināyikehi codiyamāno cintesi” (Ibid p 256)

In the Commentary to v 443 of Therī G p 213, we find dhanika explained by ināyika “dhanika-purisa-pāta-bahulamhīti ināyikānam purisānam adhipatana-bahule, bahūhi ināyikehi abhibhavitabbe” The Com to Cāi Pit II 6 explains “dhanikehi paṇipīlito” by “ināyikehi codāyamāno”

In Sumangala, p 215, we find ina-sāmika = creditor

“Tass’ evam pahīna-kāmacchandassa yathā ina-muttassa purisassa ina-sāmike disvā n’eva bhayaṃ na chambhitattam hoti”

Ināyika can hardly therefore represent Sk १११११, ‘a debtor’

In the following passage from the Mahāvagga ināyika is employed for ‘debtor’

“Tena kho pana samayena aññataro puriso ināyiko palāyitvā bhikkhasu pabbajito hoti Dhanikā passitva evam āhamsu—ayam so amhākam ināyiko handa nam nemāti” (Mahāvagga I 46)

In the first and third quotations codenti is used in the sense of ‘to dun,’ but for codiyamāna we sometimes find tujjamāna (Sum p 213)

Vodāya in Jāt IV p 184, is wrong, and codāya ought to be in the text

INJATI, INJANĀ

Lomam na iñje, Therī G v. 231, p 145, Therī G v. 386, p 42, Samyutta V. 5 p 132, VII 2 8, p 181. Sumangala, 167

Inṅita, Therī G Com p 185, is used much in the same sense as iñjita (1 movement, gesture; 2 evil impulse, or

affection) See Jāt II pp 195, 408, Sutta N V 3 1, Anguttara III 32

“Eṣā kāyassa iñjanā” (Sutta Nipāta, I 11 1).

ITIĪHĀSA

Childers gives no references for *itiġhāsa*, but see Digha III 1 3 (Sum p 247).

ITIĪHĪTIHA.

“Ye me pubbe vyākamsu
‘icc-āsi iti bhavissati
sabban tam itihītiham
sabban tam takka-vaddhanam”

(Sutta N V 9 1 = V 18 12)

Itihītiha, ‘oral tradition’ Cf *Sk itihā*, this indeed, according to tradition

ĪTI, ĪTIKA

“Sabbā itiyō apagacchanti” (Mil p 152).

“So vuccati meghe anītikā anupaddavo vassati” (Mil p 304

Īti (*Sk itī*), ‘ill, calamity’

Cf “Iddhā phītā ca khemā ca anīti-anupaddavā” (*Anāgata Vamsa*, 40)

INDHANA

“Anedho dhūmaketu vā ti an-indhana o aggi viyā” (*Jāt IV* pp 26-7, see *Therī G Com* p 211).

Indhana = *Sk indhana*, ‘fuel’ For *idhuma*, ‘fire-wood’, see *Tela kaṭṭha-gūḥā* p 53, *J P T S* 1884

IRIYATI

“Kacci suddho iriyasi” (*Jāt III*. 498).

In the *Com iriyasi* is explained by *viharasi* Cf. *viharatīti iriyati*, *pāleti* (Sum p 70)

In the following passages *iriyati* has its primary meaning of ‘to move, wander about’ Cf. *Sk iriyati*, *āryati*

from the root 11, 'to move,' and ñte from root 11, 'to move'

"Yadā ca avijānantā iriyanti amarā viya"
(Theira G v 276, p. 33).

"Bhagavā hi kāme abhibhuyya iriyatī" (Sutta Nipāta V 12 1).

ISIKĀ

Childers has isikā, a reed, but we ought perhaps to read isikā, as the word is printed at Sum p 105, "isikā viyathito." Compare, however, esika = Sk aishika. Childers gives esika as fem, but it is neuter in Jāt II. p 95, and fem in Com to Anāgata Vamsa v 7

ISSANTI

"Devā na issanti puṇṇa-parakkamassa" (Jāt III p 7)

Issati = Sk īśhyati, 'to envy' Kaccāyana quotes the form issayati, 'to envy'

ISSATTHA, ISSĀSA, ISSĀSĪ

"Tena kho pana samayena āyasmā Udayi ssāso hoti"
(Sutta Vibhanga II p 124, see Milinda, p 232) "Dhanuggahātī dhanu-ācariya-issāsā" (Sam p 156)

Issāsa = Sk īśhvāsa, 'an archer'

Issattha = Sk īśhvastīa is also used for 'an archer,' "issattho ālakam pariharatī" (Mil p 418, see Sutta Nipāta III 9. 24) For issatthaka see Mil. p. 419

"Issāsino katahatthāpi dhūā dūrepātī akkhanavedhino pi" (Jāt IV p 494).

"Issāsino ti issāsā dhanuggahā" (Com)

ĪSO

"Īso vanāni carasi samāni visamāni ca" (Jāt. IV 209).

"Iso," 'lord,' applied to a 'black hon.'

ĪHATI

“Vedena ī h a t i ghatatī vāyamati tī vedehi” (Sum p. 139)

Ī h a t i (Sk īh), ‘to endeavour,’ ‘attempt’

UKKAMSA, UKKAMSATI, UKKAMSATO, UKKAMSANA, UKKAMSİKĀ

“U k k a m s āvakamse t i u k k a m s āvakamsāni hāyana-vaddhanānam ev’ etam vevacanam” (Digha II 23, Sum. p. 165)

“Narī naro mūhūpavāsa dhanena
u k k a m s a t i yattha karoti chandam”

(Jāt IV p 108)

For the causal ukkamseti see Jāt II p 390

“Eka-bhikkhussa hi eko araṇṇatthāya eko dī ‘tāp’ dī ‘ -
rakkhanatthāyāti u k k a m s a t o dve upāhana-sanghātā ca
vattanti” (Sum p 82) Cf u k k a m s e n a (Ibid p 110)
Ukkamsaka (Jāt II p 152)

“Anatt-uk k a m s a n a t o apara-vambhanato” (Sum.
p 228)

“Sāmu k k a m s i k ā t i sāmam u k k a m s i k ā” (Ibid.
p 277)

U k k a m s a (Sk utkarsha), exaltation, praise

U k k a m s a t i (Sk ut-krish), ‘to praise.’

U k k a m s a t o, ‘in excess’

UKKATTHITA.

“Visam yathā halāhalam telam u k k a t t h i t a m yathā”
(Jāt IV p 118)

Bdf read p a k k u d h i t a m = pakkuthitam See “Notes
and Queries” in Pāli Text Society’s Journal for 1884, p 84.

U k k a t t h i t a, pp of ukkatth (Sk. ut-kvath), ‘to
boil up’

UKKANTATI

“Mamsam ukkantati” (Jāt. I p 164)

U k k a n t a t i (Sk ut-krīt), ‘to tear off,’ ‘tear out’

Cf o k k a c c a (v. l u k k a c c a) (Jāt. IV. p 210)

UKKAMATI

“Sāmaṇero maggā ukkamitvā purato gacchanto asubham disvā atthāsi” (Sum p 185)

Sometimes we find okkamati with abl in the sense of ukkamati “Atha kho Bhagavā maggā okkamma (v l ukkamma) (Udāna VIII 5).

Ukkamati (Sk ut-kīam), ‘to step aside’

UKKALISSATI

“Ukkalissanti nu kho mama sāvakā” (Mil. p 143).

Ukkalissati = ukkilissati (Sk ut-kliṣ), ‘to become depraved’

UKKĀSIKA

“Anujānāmi bhikkhave ukkāsiṇanti” (Cull V. 1 5).

‘I allow you, O Bhikkhus, the use of an ukkāsiṇa’ (Vinaya Texts III p 68)

Buddhaghosa explains ukkāsiṇa by “vatta-vatti” which is not very intelligible

In Khudda-Sikkhā, section xix, corresponding to Cull V 1, no mention is made of ukkāsiṇa, but what we do find instead is vattha-vaddhi This evidently must correspond to Buddhaghosa’s vatta-vatti

Ukkāsiṇā, from the root kash, might be translated by ‘rubber,’ a kind of pad (vatti = Sk vartī), or roll of cotton, with which the delicate bathers could rub himself without too much friction

If vattha-vatti be the true reading, it may mean ‘a pad of (cotton) cloth’, if vatta-vatti be correct, it may signify ‘a roll of cloth’

UKKINNA

“Ukkinna-parikkhāsūti khāta-parikkhāsu” (Digha III 210, Sum. p 274)

“Ukkinnantaṇṇapaṇṇāṇaṃ purāṇaṃ” (Jāt. IV p. 106)

Ukkinna pp. of ukkirati (Sk ut-kī), ‘to dig up’

UKKILEDETI

“Kusalo bhisakko dosam ukkiledetvā nīharati” (Sum p. 255)

Ukkiledetva caus of ukklīd (Sk ut-klīd, not in Sk, but cf ut-kleda), 'to moisten,' 'soften'

UKKHETITO

"Rāgo ca me catto vanto mutto pahīno patinissattho ukkhetito samukkhetito" (Sutta Vibhanga I. p 96-7)

Ukkhetita (ut-khet not in Sanskrit cf root khet, 'to consume'), 'annihilated'

UGGAHĀYATI

"Te uggaḥāyanti niassaṇṇanti kapīva sākham pamuñcam gaḥāya" (Sutta Nipāta IV 4 4)

Uggaḥāyati = uggaḥeti (Sk ud-grāhayati), 'to take hold of, take up'

UGGĀRA, UGGIRATI, UGGILATI

"Iti imehi dvīhi kāṇanehi ayam paṇibbājako yasmā nīccam pi Bhagavantam usūyati tasmā tam usūyā-vis'-uggāṇam uggīṇanto ratanattayassa avannam eva bhāsati veditabbo" (Sum p 41)

See Jāt I p 150, Udāna II 6, Sutta Vibhanga II p 147 For uggīlati see Jāt III p 529

Uggaṇa = Sk ud-gāra, 'vomiting', ud-gīlati = ud-gīrati (Sk ud-grī), 'to vomit'

UGGHATITAÑÑŪ, UGGHATITAÑNŪTĀ

"Yassa puggalassa saha udāhatavelāya dhammābhīsamayo, ayam vuccati ugghatitaññū" (Puggala IV 15)

For the abstract noun see Sumangala p 291

Ugghatitaññū, 'wise, intelligent' Cf Sk ud-ghāṭita-jna

UGGHĀTI, UGGHĀTĪ

"Ete vivāda samanesu jātā etesu ugghātī nighātī hoti, etam pi disvā kathojjam na h' aññadatth' atthi pasam-salābha" (Sutta Nipāta IV 8 5)

Ugghātī (ud-ghātī = Sanskrit ud-ghāta), 'a blow'

In the following passage ugghātī seems to mean 'rugged, hilly' = Sk ugghātīn, 'uneven'

“ Padumānusatam maggā padmapattavibhūṣitam
 Tṭhitam vaggum aṇugghāṭī(m) mitam gacchatī
 vāraṇo ” (Vimāṇa V 3)

UGGHAITHA

“Ghamme pathe biāhmana eka bhikkhum ugghattha-
pādam tasitam kilantam patipadāya sankhā-upāhanāhi, sā
dakkhiṇā kāmادهā tava ajjāti” (Jāt IV p 20).

We find a parallel passage in Sutta Nipāta V 1 5, where the text has ugghatta-pāda (v l u g g a t t h a-pāda),- 'with swollen feet' (Fausboll)

Ugghattha (Sk ud-grishta), 'rubbed', ugghattha-pāda='foot-sole,' 'with blistered feet'

For ugghamseti (not in Childers, see Cullavagga
V 1, p 105)

UGGHOSANĀ

“Ugghosānāya mahatim Lichavīṇīṇīsa”
sannipātetvā” (Sum p 310)

Ugghosanā (ud-ghoshana cf Sk ud-ghosha),
'proclamation'

UCCHĀDONA

Childers gives no reference for this word, but see Sum
p 220, Ml pp 241, 396, Theri G v 89 Anguttara III
31

The verb *ucchādeti* (Sk *ut-sādayati*) occurs in Sum. p 88

“Tesam sañña-gandha-haīanattāya gandha cunnādihi
ucchāden ti Evarūpam ucchādanam na vattati.”

See note on U.S.A.D.A.

$$U \tilde{N} CH \bar{A}$$

Childers has no mention of uñchā (Sk uñcha, uñchana), 'gleaning' See Sutta Nipāta V. 1 2, Sutta Vibhanga I p 87, Therī G v 329, p 155, Jāt IV pp

Ughatta, like omatta, &c, is the Sinhalese reading, ugghatta, the Burmese variant

23, 471 Uñchācarīyā, Jāt II 272, III pp 37, 515; Summagala, p 270-71, Therī G Com p 208, unchā-patta, Thera G. v 155, p 21

UDAYHATI, UDDAYHATI

“Udayhate na iamatī” (Jāt. III p 22)

Udayhatī (ud-dah not in Sk) ‘is burnt, is tortured’

We find uddayhatī and uddhayhana in Puggala I. 20

UTUKA

“Athāpi tasmim nagare nānāvithī tahiṃ tahiṃ
sumāpitā pokkharanī ramaniyā supatitthā
Acchodakā vipasannā sādusitā - u t u k ā -
samatitthikā kākapeyyā atho vālukasanthatā
padumuppalasañchannā sabbo t u k a m anāvatā”

(Anāgata Vamsa, vv 15-17)

Utuka=utukāla, cf Sk utukāla

For sādusitā v l sādhusitā, read sandhupitā=perfumed

UTTARI-BHĀVETI

This expression means ‘to cultivate especially.’

“Pañca vuttari-bhāva ye” (Dhammapada v 370) is translated by Prof Fausboll, ‘quinque (sensus) removeat’ In Prof Max Muller’s translation it is rendered ‘rise above the five’ See Thera G v 15, p 3. The Com to Dhammapada explains it by “saddhādini pañcindriyāni uttarim bhāveyya”

UTTASATI, UTRASTA, UTRĀSA, UTRĀSĪ, UTRĀSETI

“Rakkhito khaggahattehi uttasam viharim pure
So’jja bhaddo an-utrāsī pahinabhayabheravo”

(Thera G v. 86 3, p 80. See Jāt II 443, where uttāseti = ‘to impale’).

“Cetaso ubbego utrāso” (Sum pp. 111, 149), “Nasati loko ti tikkhattum saddam anusāvetvā manusse utrāsetvā (v l uttāsetvā) puna saddam akāsi.

Manussā sunakham utra stā (v l utiāsā) tam
pavattim iañño ārocayimsu" (Jāt. IV p 182)

For uttasta see Jāt I p 414, uttasta, Sutta
Nipāta V 1 11, Cullavagga, p 184, Mil p 23

"Bhūū chambhī uti āsi palāyi" (Samyutta III 3 4)

UDAÑCANĪ

"Sukham vata mam jīvantam pacamānā u da ñ ca n ī

Com - " " " " " telam lonañ ca yācatiti "

(Jāt I p 417)

This word seems to signify 'a drainer,' and is applied to
a woman who draws all she can from her husband Cf Sk
u da ñ ca n a, 'a pail for drawing water out of a well'
The Com has the following note "U da ñ ca n ī cātito vā
kūpato vā udakam ussiñcana - ghatikāya' etam nāmam, sā
pana u da ñ ca n ī viya, udakam viya ghatikā yen' atthikā
hoti tam tam ākaddhati yevāti attho"

UDDHAGGA, UDDHAGGIKA

"U d d h a g g a i ā j i m g a i ā j ā b a l i d ā t h ā v u d h o m i g o"
(Jāt IV 345).

The term u d d h a g g a r ā j ī is applied to a tiger, and
the Com has the following note "U d d h a g g a r ā j ī t i
u d d h a g g ā h i s a i n a i ā j ī h i s a m a n n ā g a t o "

"U d h a g g i k ā d i s u u p a r i - p h a l a - n i b b a t t a n a t o u d d h a m
aggam assā atthiti u d d h a g g i k ā" (Dīgha II 14, Sum.
p 157-8, Samyutta III 2 9)

UDDHUMĀYANA

U t t h a p ā d ā n a n i u d d h u m ā y a n a - k ā l e = a t t h e t i m e
of the swelling up of the hands and feet (Jāt IV p 37).

U d d h u m ā y a n a (not in Sanskrit), 'puffing or swell-
ing up'

UDAPĪNA

"Arāma-ropā vana opā ye janā setukārakā

Papañ ca u d a p ā n a ñ ca ye dadanti upassayam

Tesam divā ca ratto ca sadā puññam pavaddhati "

(Samyutta I 5 7 See Jāt III. p 216; Sum p 298)

U d a p ā n a (not in Sanskrit), 'a well' Cf Pāli opāna.

UDAYA, UDAYANA

Childers gives no example of the use of u d a y a in the sense of 'gain,' but compare the following

"Dhanatthikā udayam patthayānā" (Vimāna LXXXIV 7)

U d a y a n a = Sk u d a y a n a, 'rising,' "Uggrāmaṃ m t i u d a y a n a m" (Sum p 95)

UDĀGACCHATI

"Samudāgacchatīti samantato u d ā g a c c h a t i, abhivaddhatī" (Sum p 288)

U d ā g a c c h a t i (u d - ā - g a m, not in Sanskrit), 'to come to completion'

UDĀHARANA, UDĀHĀRA

"Ye pana te . bhikkhū navangam Buddhavacanam atthato ca . u d ā h a r a n a t o c a v ā c e n t i" (Mil p 345)

"U d ā h ā r a m u d ā h a r i" = u d ā n a m u d ā n e s i (Sum p 140)

U d ā h ā r a (Sk u d ā h ā r a) = utterance

UDĪRANA

"N'atthi buddhānam akāraṇam ahetukam guṇa u d ī r a n a m" (Mil p 145)

See Dhamma-aug 111 637, 720

U d ī r a n a (Sk u d ī r a n a), 'utterance, saying' Cf u d i r e t i 'to utter, speak'

UDDĀNA

"Aham p i t a m m a c c h u d d ā n a m k i n e y y a n t i" (Jāt II. p 425)

U d d ā n a (Sk. u d d ā n a) seems to mean 'the contents' The Com explains m a c c h u d d ā n a by macchavagga

UDDĀLAKA.

"Ahañ c' idam kuravakam ocināmi

U d d ā l a k ā p ā t a l i s i n d u v ā r i t ā"

(Jāt IV pp 440 See Ibid p. 466, Vimāna VI 8).

U d d ā l a k a = Sk u d d ā l a k a, the Uddāla plant (Cordia Myxa)

UDDĀLANAKA, UDDĀLETI.

“Yo pana bhikkhu mañcam vā pītham vā tūlonaddham kārūpeyya, u d d ā l a n a k a m pācittiyaṃ ti” (Pācittiya Dhammā 88, Sutta Vibhanga II p 169)

“Paṇoge dukkatam patilābhena u d d ā l e t v ā pācittiyaṃ desetabbam” (Sutta V p 170)

U d d ā l a n a k a, ‘a tearing out’

U d d ā l e t i caus. of u d - d ā l, ‘to tear out’

UDDIYA, UDDIYANA

“Kāsikāni ca vatthāni u d d i y ā n e ca kambale
te tattha bhāre bandhitvā yāvat’ icchimsu vāṇijā”

(Jāt IV. p 352)

The Com. says “u d d i y ā n e ca kambale ti u d d i y ā nāma kambalā atthi”

UDDEKA

“Uddekam adāsī” (Mahāvagga VIII 1 24, 26, p 277).

U d d e k a = Sk u d - i e k a, ‘a vomit’ See Childers s v u d i e k a

UDDEHAKA

U d d e h a k a in phen’ u d d e h a k a, from u d - d i h, ‘to throw up’ (Mil p 357)

UDRIYATI

Childers registers u d i y a n a but not the verb u d r i y a t i (Sk u d - d i i), ‘to burst or split open’

U d i y a t i occurs in Sutta Vibhanga II p 254 —

“Kiss’ idam vo ayye paṇvenam u d i y a t i.” There is also the variant reading u n d r i y a t i (= u d - d i y a t i) See Paṇvāsa, p 232, Mahāvagga III 8, 1, Samyutta IV. 3. 2

The form u d ā y a t i = bhiyyhat i occurs in Dīgha III. 1. 23 (Sum p 266) where there is also the v. l. u n d i y a t i

UDDHAMSATI

“Citrāmanorimābhūmi na tatth’uddhamsate iajo”
(Vimāna LXXVIII 4)

The pp uddhastā occurs in Anguttara III 69

Uddhamsate (Sk uddhvams), ‘to be covered’

UNNANGALA.

The expression “unnangalam karoti” is very common in the Jātaka book, but does not seem to occur elsewhere.

“Rājā sakala-Jambudīpam unnangalam katvā dānam adāsi” (Jāt II p 367, III p 129, IV p 355)

Unnangalam karoti must literally mean (1) to make an up-ploughing, (2) to turn up, (3) to stir up. It is sometimes represented in parallel passages by the verb khobheti or sankhobheti, “So sakala-Jambudīpam khobheti mahādānam pavattento” (Jāt IV p 176, see II. p 119, Ibid p 191) Cf “Tutthassa sakala-saīram khobhayamānā pīti jāyati” (Sum p 217)

It does not, I think, mean that he ransacked the world in order to give, but that he excited the world by his giving

UNNATI, UNNAMA, UNNAMATI, UNNĀMETI

Unnati, or unnati, ‘pride, upishness’ is given in the Dhammasaṅgani 1116, 1233, as a synonym of māno

“Yo evarūpo māno . . unnati unnamo ketukamyatā cittassa idam vuccati mānasaññojanam” Cf Sk. unnati, ‘rising’

“Yathā nāma unname (on rising ground) vattam udakam yena ninnam tena gacchati, &c” (Sum. p. 154). Khud Pāth vii 7 Cf. Mil p 349

Unnama (not in Sanskrit) = pride See extract under UNNATI above

“Unnatā bhūmippadesā onamanti, onatā unnamanti” (Sum p 45, see Udāna VI 10)

For unnāmeti (unnamayati), ‘to exalt,’ sometimes written unnāmeti see Sutta Nipāta II. 13 8

“Etādisena kāyena yo manne unnameta ve param
vā avajāneyya kim aññatī adassanā?” (Ibid I 11 14)

Unnata (v l. ukkallam), ‘a kind of embossed ornament,’ must be referred to this group

“Unnatam mukha-phullañ ca angadāmanī mekhalā
Puññakammābhiniḍḍatā kappaiukkhesu lambare”

(Anāgata Vamsa v 25).

Mukhapulla = mukhapullaka, is found
in Mahāvīratpatti p 78

UNNALA, UNNALA

“Unnalā vicariṣṣanti kalahābhinatā magā” (Theira G. v
958)

It is often found with the dental l See Puggala III 12.
p 35

Un-nala means ‘uplifted, insolent,’ and is perhaps
connected with a root nal

UNNĀDĪ, UNNĀDINĪ

“Manussā unnādino hutvā Jetavanam pavasiṭvā”
(Jāt II p 216)

“Sunnādiniḥ” (Sutta Vibhanga I
p 336)

Unnādī, ‘tumultuous, noisy’ Cf Sk unnāda, ‘crying
out’

UPAKACCHAKA

“Yathā nāma . . . yo keci yodho patisattum
upakacchake gahetvā ākaddhitvā khippataram sāmno
upaneyya so yodho loke samattho sūro nāma” (Mil p 293,
Sutta Vibhanga I p 39)

“Sambādho nāma ubho upakacchakā muttakā-
nam” (Sutta Vibhanga II p 260)

Upakacchaka, ‘the waist, hip, the part below the
girdle’ Cf Sk upakaksha, ‘reaching to the shoulder’

UPAKANNA UPAKANNAKA

“Mā kho tvam Kappata pacālesi, mā tam upakan-
namhi tālessam” (Theira G. v 200)

Upakannaka-jappi, 'one who whispers into the ear (of another),' 'a spreader of reports' (Anguttara Nīkaya V 111).

In the first passage upakannamhi means 'under the ear,' 'close to the ear,' Cf Sk upakarnam, 'close to the ear', upakāṇikā, 'report,' 'rumour'

UPAKĀRI

"Edisā nāma amhākaṃ upakārino n'atthitī" (Sum p. 187)

Upakāri = Sk upa-kārin, 'a benefactor'

UPAKINNA

"Rājakaṃ upakinnaṃ idam subham vimānaṃ" (Vimāna XXXV 1)

Upakinna, the pp of upakīṇati (Sk upa-kīṇi), 'to cover'

UPAKKITAKA

"Atha kho āyasmato Nandassa sahāyakā bhikkhū āyasmantam Nandam bhatakavādena ca upakkīṭaka vādena ca samudācariṇi bhatako kīr' āyasmā Nando upakkīṭako kīr' āyasmā Nando accharāṇam hetu brahmacariyaṃ carati" (Udāna III 2).

Upakkīṭaka, 'a dealer,' from upa-kīṇi, 'to purchase'

UPAKŪJATI

"Imā tā pokkharaniyo sammā cakkavāk upakūjītā Mandālakehi sañchannā padumuppalakehi ca"

(Jāt IV p 359)

Upakūjati (Sk upa-kūj), 'to fill with a sound'

UPAKKOSATI

"Manussā sannipatitvā . . . rājagane upakkosimsu" (Jāt IV p. 81; Ibid p 317, Sum p 281)

UPAKKAMA, UPAKKAMATI

“Dissanti . . . vejjānam upakkame bhesajja-pānānulepā, tena tesam upakkamena logo patimvattatīti” (Mil p 152, see Ibid p 151, Theira G v 149)

Here upakkama (Sk upa-kīama) is employed in the sense of unfau means, treachery, plotting See Sum pp 69, 71, 318, Mil p 135

Opakkamika (not in Sanskrit) is also found in this sense

“Opakkamikenā patipīlito akāle maratī” (Mil pp 135, 304)

The verb upakkamati (Sk upa-kīam), ‘to attack,’ occurs in Udāna VI. 8

“Aññaamaññaṃ pāṇiṃ pi upakkamanti leddūhi pi upakkamanti,” &c

It occurs in quite a different sense in Sutta Vibhanga I pp 110, 111

UPAKKHALATI

“Sāmi appamatto hoti mā pādam khaṇi-y-asmaṇi yathā te upakkhalitvā pādo pāsānasmim na khaññati tathā otarātī” (Jāt III p 433)

Upakkhalati (upa-skhal, not in Sanskrit), ‘to stumble, tip’

UPAGANHANA, UPAGANHĀTI

“Apilāpanalakkhanā satī upagānhanā-lakkhanā cāti” (Mil p 37)

“Tato yogāvacaro ahite dhamme apanudeti hite dhamme upagānhātī” (Ibid p 38)

Upagānhanā = Sk upagrahana, ‘meditating.’

Upagānhātī (Sk upa-gīah), ‘to take up’

UPAGHĀTĪ.

“A-paīūpaghātī=param avihethetvā” (Jāt IV 36).

Upaghātī (Sk upaghātīn), ‘injuring, hunting’

For upaghātī see Sum p. 273

UPAGŪHATI

“Ehi tam upagūhissam . ehi upagūhassu man ti” (Jāt III. p 437, see Ibid I pp 346, 349, Jāt II p 424)

Upagūhati (Sk upa-gūh), ‘to hide, conceal’

In Jāt. III p 350, “mañcakam upagūhītvā nipajji” it means, ‘to clasp, embrace’

UPACAYA, UPACINĀTI, UPACCIYATI

“Jhānāni upacetum bhāvetum” (Thera G v 199 Com)

Upacināti (Sk upa-ci), ‘to cultivate’

“Odana-kummāsū pacayāti odanena c’ eva kummāsena ca upacito vaddhito” (Dīgha II 83, Sum p 220)

Upacaya = Sk upacaya, ‘accumulation, increase’
For upacita, ‘accumulated’ see Samyutta III 2 10

Upacciyati (passive) occurs in Thera G v 807

“Yathāssa passato rūpam sevato vāpi vedanam
khiyyati nopacciyati evam so carati sato”

UPACCHEDAKA

(1) Upacchedaka (=upaccheda see Sum pp 136, 159) in “jīvitindhūpaccchedaka,” ‘destroying, or cutting off, the principle of life’ (Sum p 69)

(2) A stopper in “vacanupacchedaka,” ‘a talk-stopper’ (Jāt I. p 418).

Upacchedaka is not in Sanskrit, but, cf chedaka, ‘cutting off’

UPAJIVATI, UPAJIVĪ

“N’eva tam upajivāmi na pi te bhatak’ amhase” (Jāt. III p 309).

See Sutta Nipāta III 9 19. 21, Thera G v 943, p 86, Jāt III pp 309, 338, 339, Mil p 231

For upajivī, upajivinī see Mil. pp 122, 160,

Therī G. Com p 182, Sutta Nipāta I 12 11, “Upāsako kocchabhandūpajivī” (Vimāna LXXXIV 46)

Upajivatī (Sk upa-jīv), 'to live by,' 'be supported by'

UPATĀPA

"Idam [nibbānam] nī upatāpam" (Thera G. v. 512, p. 173)

Nī-upatāpa, 'free from pain' Cf Sk upatāpa, 'pain' See Jāt II p. 178, IV pp. 11, 126

For upatāpana see Jāt IV p. 13

UPADAYHATI.

"Atipātena upadayhati" (Mil p. 277)

Upadayhati (pass. of upa-dah), 'to be burnt up'

UPATTHAMBHANA, UPATTHAMBHETI

"Yathā . . . puriso gehe patante aññena dārunā upatthambheyya, upatthambhitam santam evam tam geham na pateyya, evam eva kho upatthambhana-lakkhanam vīriyam" (Mil p. 36)

"Yathā hi patato gehassa upatthambhan' atthāya thūna balavapaccayo hoti na tam thūnāya an-upatthambhitam thātum sakkoti" (Sum p. 124)

Upatthambhana (S' upa-tthambha), 'support.'

Upatthambheti caus. of upatthambhati (Sk upa-stambh), 'to shore up, support' In Dhammapada p. 303 it signifies 'to stop, check' Cf sakkā vatthum upatthambhetum (Sum p. 113).

UPADAMSETI

"Sādhū hi kira me mātā patodam upadamsayi" (Thera G. v. 335)

Upadamseti, 'to cause to pierce'? Or does "patodam upadamseti" = to goad, urge on Cf. Sk upadamś, 'to bite, excite.'

In the following upadamseti = upadasseti' (See below.)

"Atha kho Susimassa devaputtassa devaputta parisā . . . vanna nibhā upadamseti" (Samyutta II 38, p. 64)-

See Anguttara IV 3 2 For upadhamasitā in Puggala p 49, read upadamāsītā

UPADASSETI, UPADISSATI

“Ingha bhante Nāgasena kāranam upadassehi” (Mil p 276)

“Evarūpena kho kāranasatena sakkā Buddhābalam upadassayitum” (Ibid p 347, see p 209)

Upadasseti (caus of - 'to make manifest,' 'show')

“Te ca pāpesu kammesu abhinham upadissasi” (Sutta Nipāta I 7 25)

They are continually caught in sinful deeds (Fausbøll)
Upadissati (Sk upa - driṣyate), 'to be manifested, to be found out'

UPADAHATI

“Tathāgato sabbasattanam ahitam apanetvā hitam upadahati” (Mil p 164, see Sutta Vibhanga II p 149, Anguttara III 69 7 M P S p 48)

Upadahati (Sk upa - dhā) 'to furnish,' 'supply.'

UPADDAVATI.

“Ativīya metumhe upaddavethātī” (Sum p 213)

Cf upadduta, 'distressed' (Sutta Vibhanga I p 283)

Upaddavati (Sk upa - dru), 'to annoy, trouble'

UPANANDHATI, UPANAYHATI

“So tasmim upanandhi” (Cullavagga V 13 2, Sutta Vibhanga II 83)

“Atha kho so bhikkhu pipāsāya pīlito upanandham bhikkhum etad avoca” (Cull V 13)

“Upanandho bhikkhu tam bhikkhum etad avoca” (Sutta Vibhanga II p 83-4)

Upanandhati = upanaddhati (Sk upa - nah, 'to tie up,' 'to harbour a grudge against,' 'to bear enmity towards')

Cf. the use of upanayhati in Dhammapada v. 3. Jāt.

III p 488, Mahāvagga X 3 1, p 349 with upanāho, Puggala II 1, p 18, upanahī, Theiā G v. 502, p 52, upanayhitatta, upanayhana (Dhammasangani, Puggala pp 18, 22)

Upanayhati, 'to cherish enmity,' is only a secondary meaning from that of 'to tie up,' 'bind up' Cf the following —

“Pūtimaccham kusaggena yonao upanayhati

Kusāpi pūti vāyanti, evam bālūpasevanā”

(Jāt IV p 435-6)

“Bālūpasevano putimaccham upanayhanam kusagam viya hoti” (Com p 436)

UPANIKKHAMATI

“Catukkhattum pañcakkhattum vihāā upanikkhamim” (Theiā G vv 37-8, pp 127-8, v 169, p 139, Jāt III p. 244)

Upa-nikkhamati (Sk upa-niś-kram), 'to go out, depart'

UPANIKKHEPA

“Upanikkhepatopi satī uppajjati” (Mil p. 78)

“Upanikkhittam bhandam disvā satī, evam upanikkhepatopi satī uppajjati” (Ibid p 80)

Upanikkhepa (Sk. upa-ni-kshepa), 'a putting near, depositing'

Upanikkhipana, 'depositing' (as a snare), occurs in Sutta Vibhanga I p 74

For the use of upanikkhipati to, 'deposit,' see Sum p 125, Sutta Vibhanga I pp 51, 77 In Mahāvagga I 20-1, p 28, it means 'to set down'

UPANIJJHĀYATI

Childers has upanijjhāyana (see Mil. p 127), but not the verb upanijjhāyati (upa-ni-dhyai, not in Sanskrit), 'to consider, look at'

sadevamanussāya idam saccan ti u pa ni j j h ā y ī ta m
tad anariyānam etam musā ti yathābhūtam sammap-
paññāya sudittham ayam ekūpassanā ” (Sutta Nipātā III
12 33-5; Mahāvagga V 10 8, p. 193, Cullavagga X 14,
p 269, Sutta Vibhanga I p 118, Mil p 124),

UPANIDHI

“ U pa ni d h i n ā ma bhandam ” (Sutta
Vibhanga I p 51)

U pa ni d h i (Sk u pa ni d h i), ‘pledge, deposit’

“Evam eva kho bhante Sakiyānī
mesam pañcannāma accharāsātānam sankh-
yam pi na upeti kalabhāgam pi na upeti upanidhim pi na
upeti ” (Udāna III 2)

Here u pa ni d h i = comparison Cf the use of u pa ni-
d h ā ya, ‘compared with’

UPANIDHĀYA

U pa ni d h ā ya is sometimes found in the sense of
up ā d ā ya (Sum p 29), ‘compared with’

“ Pātiyam udakam u pa ni d h ā ya hatthe udakam pari-
tam Sinerupādakamahāsamudde udakam
u pa ni d h ā ya cakkavālamahāsamudde udakam parittan-
ti, iti upari upari udakam up ā d ā ya hetthā hetthā uda-
kam parittāna hoti, evam eva upari upari gune up ā d ā ya
sīlam appamattakam oramattakan ti vedittabbam ” (Sum.
p 59, see p 283)

See Thera G v 496, p 52, Udāna III 2=Jāt II 93,
Anguttara III 70 20-3

UPANIBAJJHATI, UPANIBANDHANA.

“ Yo yobbane na upanibbajjhati kvāci ” (Sutta Nipātā
I 12 12).

U pa ni b b a j j h a t i (pass. of u pa - ni - bandhati
not in Sanskrit), ‘to be attached’ See Sutta Vibhanga I.
p 308 and compare Mil. pp 254, 412

“Thambhe upanibaddhakukkuo viya” (Sum p. 216)

For upanibandhana see Sum p 128, Mil p. 253.

UPANIBBATTĀ

“A 1 1 1 1 1 tveva dutiyam akkhaṃ upanibbattanti evaṃ brāhmanānam garahavacanam uppannam” (Sum p 247).

UPANIVATTATI.

“Ubhayen’ eva so tādi rukkham va upanivattati” (Sutta Nipātā III. 11 34)

Upa-ni-vat-ti not in Sanskrit, ‘to return’

UPAPACCIYATI

“Sigālo antokucchiyam upapacciyamāno appamamsalohito pandusālho hutvā nikkamanamaggam na passati” (Jāt IV p 327).

Upapacciyati (= paccati the pass. of pacati), ‘to be tormented’

UPAPARIKKHĀ

Childers gives no references for the use of upaparikkhā, ‘investigation,’ but compare Dhammasaṅgani 16. Puggala I p 25, Sutta Vibhanga I p 314.

“Sutānam dhammānam dhāraṇā upaparikkhā” (Sum p 171).

UPAPĀTIKA

“Sā bhikkhuni-kāle silam rakkhanti gabbhavāsam jūguchitvā upapātika’ttabhāve cittaṃ thapesi | tena carimattabhāve Vesāliyam rāja-uyyāne ambaukkhamūle opapātikā hutvā nibbatti” (Therī G. Com p. 200)

Upapātikattabhāva, ‘the opapātika, state of rebirth’, upapātika, ‘phenomenal’ See Childers s.v. OPAPĀTIKO

UPAPĀDITA

“Dakkheyy-ekapadam khantiyā upapāditam”
(Jāt II p 236)

Upapāditā (Sk upa-pāditā), ‘-----’

UPABBAJATI.

“Bahū hī phassā ahitā hitā ca avitakkitā maceum
upabbajanti” (Jāt IV p 270)

“Pasū manussā mīgavīriyasettha
bhayadditā settham upabbajanti”

(Ibid p 295)

“Na kalāni upabbaje muni” (Theira G v 1052,
p 94)

Upabbajati = upagacchati (upa-vij, not in
Sanskrit), ‘to resort to,’ ‘go to’

UPABHUÑJATI, UPABHOGĪ

“Phal’assa upabhuñjimiha nekavassagane bahū”
(Jāt III p 495)

Upabhuñjati (Sk upa-bhuj), ‘to enjoy’

“Dissanti kalyānapāpakānam kammānam vipākupa-
bhogino sattā” (Mil p 267) For upabhoga see
Jāt II 81

Upabhogī (Sk. upabhogin), ‘enjoying’

UPAMĀNITA

“Uppala-sikharopamānīte vimale hātaka-sannibhe
mukhe” (Therī G v. 382, p. 160)

Upamānita, not in Sanskrit, ‘like’ Cf -Sk upa-
māna, ‘comparison.’

UPAYĀNA

“Raññam upayānam bhavissati.”

“Rañño upayānāpayānam vyākāroti” (Sum
pp. 94-5)

Upayāna, ‘arrival.’ Cf Sk upayāna, ‘arrival,’
‘approach’

UPARACITA

“Dāudandādīhi upaiaacita-iūpakāni” (Therī G Com p 211) See Saddham 616

Upaiaacita (upa-ia-c, not in Sanskrit), ‘formed’

UPARITTHA

“Samanam patipādesim uparitttham yasassinam” (Thera G v 910, p 84)

See Dhammasangani 1017, 1300, 1401

Uparitttha (Sk upaishtha), ‘eminent’

UPARUJJHATI, UPARUNDHATI, UPARODHETI

“Ye kho te veghamissena nānatthena ca kammunā
manusse uparundhanti pharusupakkamā janā”
(Thera G v 143)

“Vitakke uparundhiya” (Ibid v 525, p 54)

“Manovicare upaundha cetaso” (Ibid v 1117, p 100, see Sutta Nipāta IV 14 2, Mil p 151)

“Nagaram upaundhimsu” (Jāt IV p 133)

Upaundhati (Sk upa-iudh), ‘to keep in check, restrain, blockade’

Uparodheti occurs in Sutta Vibhanga I p 73 For Uparodha, ‘obstacle,’ see Jāt III p 252

Uparujjhati (passive) occurs in “jīvitam uparujjhati” (Thera G v 145, p 20, see Samyutta VII. 1 6, p 165)

UPARŪLHA

“Tato so katipāhassa upaūlhesu cakkhusu
Sūtam āmantayī rājā Sivīnam ratthavaddhano”
(Jāt IV p 408)

Uparūlha (Sk upa-iuh), ‘recovered,’ ‘restored’

UPAROPA, UPAROPAKA

“Kotthako na hoti, tath’ eva ajakāpi pasukāpi upa-
i ope vihethenti” (Cullavagga VI 3 9, p. 154).

“Eko kira uyyānapālaputto upaiopakesu . . . u-
kam āsiñci” (Jāt II p 345)

“Imasmim uyyāne tāva etāni upa i o p a k a vi ūhanat-
thānāni” (Jāt IV p 359)

UPAROPA, upa r o p a k a, not in Sanskrit, ‘sapling’

UPALAMBATI

“Nibbattā dībbadussāni dībbā c’eva”

U p a b h o g a p a n i b h o g i c a s a b b e t a t t h ’ ū p a l a m b a i e ”
(Anāgata Vamsa v 20)

U p a l a m b a t i (u p a - l a m b, not in Sanskrit), ‘to hang’

UPALĀLETI, UPALĀLETI

“Rūpasapasamsakā hutvā iūpam upalālentā (v l
upalālentā) vicarimsu” (Jāt II p 151)

See S v 375 For upalālana see
Saddham v 387, Khudda S xli 19

U p a l ā l e t i (u p a - l ā l e t i, not in Sanskrit), ‘to boast
of,’ ‘exult in’

UPALIMPATI, UPALIPPATI, UPALEPA

“Appossukkhassa bhaddassa na pāpam upa l i m p a t i ”
(Sutta Vibhanga I p 312)

“Sevamāno sevāmānam samphuttho samphusam param
saio dīddho kalāpam va alittam upa l i m p a t i

U p a l e p a b h a y ā d h i r o n ’ e v a p ā p a s a k h ā s i y ā ”

(Jāt IV. p 435)

See Mil p 337 and cf an-u p a l i t t a, ‘not cleaving to’
(Sutta Nipāta II 14 16)

U p a l i m p a t i, pass upalippati (Sk u p a - l i p)

U p a l e p a (Sk u p a - l e p a), ‘defilement’

UPALOHITAKA.

“U p a l o h i t a k ā v a g g ū, ‘red and sweet’ (spoken of
the juyube fruit) (Jāt III p 21)

U p a l o h i t a k a = rattavanna

UPAVANA

“Kānanam sutthu ropitam u p a v a n a m
viva (Thei G Com p. 201)

U p a v a n a (Sk u p a - v a n a), ‘a planted forest, park.’

UPAVĀDĪ

“Yam musābhanato pāpam yam pāpam ayyū p a v ā d i n o

tam eva pāpam plusatī yo te dubbhe Sujampatīti”

(Samyutta XI 1 7, p 225)

U p a v ā d ī (Sk u p a - v ā d i n), ‘blaming, reproaching

UPAVĪYATI

“Mālute u p a v ā y a n t e site surabhigandhake

avijjam dālayissāmi nisinnō naccamulldhara.”

(Thera G v 544, p. 57).

“Bhagavā mettāvātena u p a v ā y i” (Mil p 97, see Dīgha V 27, Sum p 307)

U p a v ā y a t i (u p a - v ā, not in Sanskrit), ‘to blow softly’

UPAVĀHANA

“Sanghāti-raj-u p a v ā h a n a” (Sutta Nipāta II 14 16 17)

U p a v ā h a n a (Sk u p a - v ā h - a n a), ‘carrying away,’ ‘washing away’

UPAVIJANÑĀ

“Upevaññā gacchantī addasāham patim matam panthe” (Therī G v 218, p 144, Com p 197, see Dātha Vamsa III 38)

“Tena kho pana samayena aññatarassa paṇibbājakassa daharā mānavikā pajāpatī hoti gabbhī u p a v i j a ñ ñ ā” (Udāna II 6, p 13)

U p a v i j a ñ ñ ā (u p a - v i - j a n y ā, not in Sanskrit), ‘about to bring forth a child’

UPAVĪNA

“Yathā vīnāya pattam na siyā . . u p a v ī n o n o siyā . jāyeyya sadda te” (Mil p 53)

U p a v ī n a (u p a - v ī n a, not in Sanskrit), ‘neck of a lute’

UPAVHAYATI

“Yaññūpanito tam u p a v h a y e t h a

kālena so juhatī dakkhineyyo ti”

(Samyutta VII. 1 9).

Upavhayatī (Sk upa-hve), 'to invoke, call upon
There is a various reading upavuhayetha =
upavuhyetha? from upavah, 'to bring near'

UPASANKAMATI

Upasankamatī is sometimes used for upak-
kamati, 'to attend on as a physician to treat See
Mil pp 169, 233, 353, Sum p 7

UPASAMHITA

"Nimittam parivajjehi subham rāgūpasamhitam"
(Sutta Nipāta II 11 7, see Theia G v 970, p 88, Jāt
II pp 134, 172)

Upasamhita (pp of upa-sandhā), 'accompanied
by,' 'connected with'

UPASSUSSETI

"Kiñ ca me pahittassa lohitaṃ n' ūpasussaye"
(Sutta Nipāta III 2. 9, see Anguttara II 2)

Upasusseti caus of upasussati, 'to dry up'

UPASOBHATI, UPASOBHETI

"Kapi va sīhacammena na so ten' upasobhati"
(Theia G v 1080, p. 96)

"Nāriganā candana sārāḷittā

Ubhato vimānam upasobhayanti"

(Vimāna LII 6) See Mahāvagga VIII 1

Upasobhati (Sk. upa-çubh), 'to appear fine'

UPĀTIPANNA

"Ye ve na tanhāsu upātīpannā vitāḷeyya ogham
amamā caranti" (Sutta Nipāta III 5 9, p 88)

Upātīpanna (upātīpad, not in Sanskrit), 'lost'

UPĀTIVATTA

"Jātimaṇaṃ upātīvattā" (Sutta Nipāta III
6. 11)

"Devā musāvādam upātīvatto" (Jāt III p 7)

Upātivatta (upāti-viit), 'escaped from,' 'free from'

UPĀDINNA, UPĀDINNAKA

"Atthi rūpam upādinnaṃ" (Dhammapadam 585)

"Ajjhataṃ ūpe'ti ajjhataṃ upādinnaṃ ūpe" (Sutta Vibhanga, p. 118)

"An-upādinna-kam muñcitvā upādinna-kam gahātī" (Sum p. 187, see p. 217, where upādinna-kam occurs)

Upādinna, from upa-dā, 'assumed,' 'undertaken'

UPĀRAMBHA

Childers cites this word from the Abhidhānapā with the meaning of 'being angry with a person.' In the following passage it seems to mean 'ill-disposed, hostile'

"Upāī ambhacitto dummedho sunāti jinasāsanam" (Thera G. v. 360-3, p. 40)

"Tattha [paṇḍita] duggahitā upāī ambhādihetu paṇḍitaṃ alagaddūpamā" (Sum p. 21, Ibid p. 263)

UPAHARATI

"Handassa dhanam upaharāmatī" (Sum pp. 301, 302)

Upaharati (Sk. upa-hari), 'to bring, to offer'

UPAHIMSAṬI

"Te pi'ham upahimseyyam" (Jāt. IV. 156)

Upahimsati (Sk. upa-himsa), 'to inquire, hurt'

UPPĪḌA

"Sukhī an-uppīḍa pasāsa-medhinim" (Jāt. III p. 443).

Uppīḍa (Sk. ut-pīḍa), 'oppressing'

For uppīḍeti see Jāt. I p. 483, II p. 245, Therī G. Com. p. 188

UPOCITA

"Mahāsayanamupocita = sirisayanamupocita" (Jāt. IV p. 371).

Upocita (upa-ava-ci, not in Sanskrit), 'abounding in'

UBBATTETI

Childeis has no instances of *ubbatteti* in the sense of 'to cause to swell or rise' (as a river or sea), 'to overflow'. Cf *Sk ud-vṛit*, 'to swell, rise'

'*Gangāsotam ubbattetvā*' (*Jāt III p 361*)

"*Samuddam ubbattetvā*" (*Ibid IV p 161-2*)

UBBANDHA

"*Vaṁ me idha 'ubbandham yaṁ ca hīnam pun' ā-care*

dāḥapāsam kaṁtvāna . . . bandhiya"

(*Therī G v. 80, p 131*)

Ubbandha (*Sk. ud-bandha*), 'hanging oneself'

UBBAHA

"*Sukhumam sallam dur-ubbaham*" (*Thera G v 124*)

Dur-ubba 'hard to draw out,' from *ud-vāh*, 'to draw out' Cf *udabbahati*, 'to draw out' (*Sutta Nipāta. I 1, 4*, where we ought perhaps to read *udabbahī*)

UBBIGGA, UBBIJJANĀ, UBBEGAVĀ, UBBEGĪ, UBBEJITĀ

"*Ubbiggo utiasto samviggo*" (*Mil p 23*)

Ubbigga-hadaya (*Jāt III p 313, v. 131*, see *Thera G v 408*)

"*Niccam ubbegino kākā vankā pāpena kammunā laddho pindo na pineti*" (*Ibid p 313, v 133*).

The Com explains *ubbegino* by *ubbegavanto*
Ubbiggo=*Sk ud-vigna*, *ubbegavā* and *ubbegī* are formed from *ud-vega*, 'distress'

"*Paritassanā ti ubbijjanā phandanā*" (*Sum. p 111*)

Ubbijjanā, 'agitation'

For *ubbejitā* (Cf *Sk. ud-vejita*), see *Puggala IV. 13*

UBBISATI.

"Tassāsanne eko . . . kadaci vasatī kadāci ubbisatī . . . Vināyagano ubbisita kāle (v l. ubbasita kāle) āgantvā tassa phalāni khadatī" (Jāt II. p 76

Ubbisatī (Sk ud-vas), 'to live away'

UBBHATA, UBBHĀRA

"Kathañ ca bhikkhave ubbhata m hotī kathinam" Atth' mām mātikā kathinassa ubbhārāya" (Mhv. VII 1 7).

For ubbhata = uddhata, 'drawn out,' see Jāt IV p 195

Ubbhata (Sk ud-dhā), 'suspended'

Ubbhāra = uddhāra (Sk ud-dhā), 'suspension.'
Cf ubbham = uddham

For uddhāra, 'debt,' see Jāt II p 341

UBBHIDA.

"Ubbhidodako tī ubbhinna-udako" (Dīgha II 78, Sum p 218)

Ubbhida (Sk ud-bhida), 'breaking or bursting forth'

For ubbhida, 'kitchen salt,' see Mhv II 8 1.

UBBILLĀVITA *

Under the article, "Ubbillāpita"† (see Jāt II p 9), Childers, in his Pālī Dictionary, discusses very fully the exact meanings of ubbillāvitatta, ubillāvita, and ubilla, without coming to any decision as to the etymology of these terms. Of the first he says, "I have little doubt that ubbillāvitatta is simply ubbillāpita + tva, 'state of being puffed up,' p pass-

Academy, September, 1887 No 8vo, p 158

† "Cetaso ubbillāvitattam" (Mihinda, p 183, l 9-10, Brahmajāla Sutta p 9, ed Gumblot, Sum p 122), "Anandito sumano ubbillāvito" (Mil p 183, l 11-12)

ing into *v*." He considers that the passive participle, *ubbillāpita*, pointed to a verb, *ubbillāpeti* or *ubbilleti*, representing an original *ud-velayati*, 'to throw upwards,' from a root *vil* or *pil*, and he quotes the adjective *ubbillāvi* from Bulū's Commentary on the Brahmajāla Sutta, "Ubbillāvino bhāvo ubbillāvitattam Kassa ubbillāvitattam cetaso ti? Uddhacāvahāya Ubbillāpanapītiyā etam adhivacanam" (see S. S. S. p. 53, Pālī Text Society's edition, 1886), which presupposes a noun *ub-billa*, 'elation,' whence a denominative verb, *ubbilleti*, might be derived.

This *ub-billa*, according to Childers, would represent a possible (Sanskrit) *udvilya* or *udvella*. There is a Sanskrit *audbilya*, 'elation,' in *Dīvyāvadāna*, p. 82, l. 30, and a variant *audvilya* in *Saddhammapundarikā* (B. Lot. 308), which Childers rightly, we think, sets down as a coinage of the North Buddhists in their attempts to Sanskritise such Pālī words as they did not quite understand.

Dr. Ed. Mueller (*Pālī Grammar*, p. 12) derives *ub-billa* from "udvela in *ub-billa bhāva*, 'lengthiness'" (*Saddhammapāyana* v. 167 p. 36). But *ub-billa bhāva* does not mean 'lengthiness,' but 'elation' (see *Sum* p. 122). The form *ub-billa* seems to have led Childers off the track of the true source of the word *ubbillāpita*. Instead of starting with the noun *ub-billa*, I would begin with the verbal form *ubbillāvita* and its variant *ubbillāpita*. Before going further, it must be noted that the Burmese texts occasionally furnish us with a reading less Prakritised than that of the Sinhalese versions, and, therefore nearer to the Sanskrit than the Pālī corresponding term. The Burmese various reading in this case is *uppilāpita* for *uppilāvita*, from *uppilāveti*, the causal of *uppilavati* (= *upplavati*, 'to float over or upon,' 'to bound,' 'to be buoyant'. Cf. Sanskrit *utplavate*).

Childers makes no mention of *plu* (sometimes *pilu* or

palum Pāli) with *ut*, but *uppilavati* occurs with the sense of 'to float' in *Mihinda*, p. 80—"Khuddako pi pāsāno vinā nāvāya uḍake *uppilaveyyāti*", "Kummo uḍake *uppilavanto*" (*Ibid* p. 370) "Uḍake-pi the lābu-katāham viya appakena pi *uppilavanti*" (*Sumaṅgalā* p. 256, l. 8) In *Jāt* III p. 485, *upplavamāna* is employed in the Commentary to explain *paṇḍitavanta*. We also find *uppilavati* in the sense of 'to be joyous, elated' (after drinking intoxicants) ~ In an amusing story in the *Jātaka*, book II p. 97, we have an account of some asses that got intoxicated and elated through imbibing sour wine-lees, while the thorough-bred horses remained sober after drinking much stronger liquor.

"Sindhavakule jātasindhavā pana grandhapānaṃ pivitvā nissaddā sannisinnā na *uppilavanti* "

The *Gāthā* has

"Dhoiayha-silī ca kulambhī jāto
na mājjaṭi aggasam pivitvāti "

Here *uppilavati* = *mājjaṭi*, 'to be elated, buoyant', the causal participle *uppilāvita* or *uppilāpita* would thus signify 'elated,' 'buoyed up'

The form *uppilāpita* offers no difficulty, for *upplāpeti* (= *upplāveti*, *uppilāveti*) occurs in *Jāt* IV. p. 162, in the sense of 'to flow over, overwhelm'

"Uplāpayam [samuddam] dīpaṃ imam uḍāyam"
(Cf *upplāvita* *Mah* 230)

We have, too, the form *opilāpeti* for *opilāveti* (= *ava + plu*), 'to cause to sink,' which is well established (see *Jāt* I pp. 212, 238, III 301, *Sutta Nipāta*, I 47, p. 14, *Mahāv* X 45, *Sutta V* II, p. 15) The passing of *v* into *p* is seen in Pāli *palāpa*, *lāpa* = Sanskrit *palāva*, *lāva*. The change from *uppilāvita* to *ubbilāvita* is probably due to the influence of the *v* (Cf Pāli *vanibbaka* = Sk *vanīpaka*). The doubling

'Elevated' is a slang term applied to those persons whose depressed spirits are raised by the spirits they have imbibed

of the consonant *l*, though not common, receives support from such forms as *paribbasāna*=*paṇṇivāsāna*, *ummā*=*uma*, *upakkilesa*=*upakleṣa*

In Udāna IV 2, p 37, we find the expression “*manaso ubbīlāpa*” (*v l ubbīlāva*, *uppīlāva*), ‘elation of mind’ Here we have a single *l* in all the MSS, which lends great support to the etymology, here proposed, of *ubbīllāvita* On referring to the Com, consulted by the editor, a MS of Burmese origin, though in Sinhalese writing, we find the following note

“*Manaso uppīlāpā ti (sic) cetaso uppīlāpā vitak-kārā cīttassa uppīlāpīta -hetukāya manasā uppīlā-petvā*”

All this, however, leaves the noun *ubbīlla* unexplained, but the form *ubbīlāva* tends to show that there was a noun *uppīlava* or *ubbīlava*, contracted to *ubbīla* just as *an-avaṇṇa*=Sk *an-avāṇa* and *appatissa*=Sk *appatissava* Other compounds of *plu* occur not registered by Childers Cf *upaplavatī* (Sutta Nipāta V 18 22, p 208), *mplāvete*=*vīplāveti* (Jāt I p 326) and *sam-uppīlavatī* (Sutta Nipāta III 10 14)

Dr Trenckner thinks that the Sk *ud-vell* is against the etymology here proposed Pālī, however, has *vel-lita*, *pavellita*, *samvellita*, and as the Prakrits record *uvvellita* there is no reason why Pālī should prefer *ubbīllita* to *ubbellita*

UMMASATI, UMMASANĀ

“*Ummasānānāma uddham uccāranā*” (Sutta Vibhanga I p 121)

“*Itthi ca hoti itthisaññi sāratto ca bhikkha ca nam itthiyā kāyena kāyam omāsati ummasatī āpatti sanghādisesassa*” (Ibid I p 121)

Ummasatī (*u n + m r i ṣ*), ‘to rub up against’

UMMUJJA, UMMUJJANA, UMMUJJATI.

“*Udake ummujjanti karonti*” (Jāt IV p 139 See Udāna I. 9, Anguttara III 60 4)

For u m m u j j a n a see Sum p 115, and u m m u j j a t i
Jāt III 507, Sum pp 37, 127, Udāna I 9, Puggala VII
1, p 71

U m m u j j a (u n - m a j j a), 'emeiging.'

U m m u j j a n a (Sk u n - m a j j a n a), 'emeiging.'

U m m u j j a t i (Sk u n - m a j j a t i), 'to emeige'

UMMI, ŪMI

Childers gives no references to any text for the use of
u m m i, ū m i, but see Sutta Nīpāta IV 14 6, Therā G v
681

"A p i n u t a m . . u d a k a m . . ū m i j ā t a m h o t i" (Mil
p 260)

The pl ū m i y o occurs in Jāt II. p 216.

URŪLHAVĀ

"S a t a m h e m a v a t ā n ā g ā i s ā d a n t ā u r ū l h a v ā" (Vimāna
XX. 9)

U r ū l h a v ā (u d - i u d h a v ā not in Sanskrit), 'large,'
'immense'

ULLANGHANA, ULLANGHETI

"I . . . " 'fit to sail over,' applied to a
ship (Jāt IV p. 5)

In Sutta V u l l a n g h a n ā = 'passing over or across'?

"U l l a n g h a n ā n ā m a u d d h a m u c c ā r a n ā" (Sutta Vib-
hanga I p 121)

"I t t h i c a h o t i, i t t h i s ā ñ ñ i s ā r a t t o c a b h i k k h u c a n a m
i t t h i y ā k ā y e n a k ā y a m . . o l a g h e t i u l l a n g h e t i . .
ā p a t t i s a n g h ā d i s e s a s s a" (Sutta Vibhanga I p 121)

U l l a n g h e t i (Sk u l - l a n g h), 'to pass across'

ULLAPANĀ

"Ū h a s a n a m p i s a n n i p ā t o u l l a p a n a m p i s a n n i p ā t o"

(Mil. p 127)

"U m m ā d a n a u l l a p a n ā k ā m ā c i t t i p a m ā t h i n o" (Therā
G v. 357)

For ullapana, 'laying claim to,' see Sutta Vibhanga I p 101

Ullapanā (ud-lapana), 'calling out'

ULLIKHANA, ULLIKHITA

"Kocchan ti massūnam kesānañ ca ullikhana = koccham" (Thei G Com p 212)

"Upaddh ullikhithehi kesehi" (Udāna Iii 2)

Ullikhana, 'cutting' Ullikhita (Sk ul-lkh), 'cut'

In Mahāvagga VII 1 5, ullikhita = marked

ULLOLA

"Janapado ullolo bhavissati" (Jāt IV p 476, see p 306)

Ullola, 'agitated, disturbed,' from ud-lud

For ullola, 'wave,' see Jāt III p 228

ULLOKAKA, ULLOKETI

"Puthusattahānam mukh ullokakāti puthujjanā" (Sum p 59)

"Sāmino tuttha-pabattham mukham ullokayamāno vicarati mukh ullokako" (Ibid p 168)

"Sabbe T' eva ullokayamānā nīdamsu" (Ibid p 153, Mil p 398, Jāt I 253, II 221, see Samyutta XI 1 3, Cull VII 3 8)

For ullokita (sb) see Sum p 193

UYYODHIKA

"Uyyodhikan ti yattha sampahāro diyati" (Dīgha I 1 14, Sum p 85, Sutta Vibhanga II p 107), 'a plan of combat'

URABBA

Childers has no references for this word, but see Samyutta III 1 9, Puggala p 56, Anguttara III 99. 7

USUMĪ, USMĀ.

"Usmā-tthānā apakkamma tasu tāsū rukkhacchāyāsu nīdamsu" (Sum. p 310)

“Dve tvayo pallanke usumam gāhāpento” (Ibid p 186)

See Dhammasaṅgani 964, Mil 153, Jāt I 243, II 433.

U s m ā = u s u m ā, ‘heat’

USSANKĪ

“Bhīto ubbiggo ussan kī utiasto antepuṇam pāvīsī” (Sum p 135)

“Bhīto ubbiggo ussan kī viḥāsim” (Udāna II 10)

U s s a n k ī (ut-cankhin not in Sanskrit), ‘distrustful,’ ‘fearful’

USSAKKATI

“Mahāsamudde udakam ussak k i t v ā velāya paharati” (Mil p 260, l 22)

“Mahāsamudde udakam hatthasatam pi dve pi hatthasatāni gagane ussak k a t i t i” (Ibid. l 25)

U s s a k k a t i (= ut-siip not in Sanskrit), ‘to rise up’

USSADA

Childers quotes ussada in the sense of ‘protuberance,’ but in the first passage referred to (Dhammapada p. 95) ussada does not mean this

In the second reference Dhammapada, p 339 = Jāt IV p 183 ussada means ‘a bump or swelling’ “Gohanu-kena kotthāpetvā ussade dassetvā”

In the first reference ussada must mean ‘rubbing in a scented unguent,’ ‘anointing’

“Alankato mattha-kundali
Mālābhārī haricandan ussado”
(Dh p. 95 = Jāt IV p 60 = 83 1, Vim 53 7).

The Com explains haricandan ussado by suvannavan-nena candena anulitto

We can compare this with “Alankatā suvasanā mālīnī candan ussada” (Theira G v 267).

We find parallel expressions where *ussada* = *ucchādana* is replaced by another term Cf “*Alankatā suvasanā mālinī candanokkhitā*” (Therī G v 145)

Okkhita = *okhita*, from Sk *okh*, ‘to adorn’

“*Alankatā candana-sāra-vosita*” (V. *Vimāna* LXIV 15, 16)

“*Pitacandanalittanga*” (Ibid XLVII 1)

“*Nāriganā candana-sāra-littā*” (Ibid LII 6, 8)

The expression *sattussada*, ‘having the seven protuberances’ (Mahapadhāna Sutta), one of the thirty-two superior marks of a Buddha, seems to refer to the soles, palms, shoulders, and back, which were rounded and full (see *Man Buddhism* p 382, 2nd ed.). This term occurs in *Mahāvastu* p 6

But *sattussada* in *Dīgha* III 1 1 is explained as follows “*Sattussadan ti sattehi ussadam, ussannam bahujanāy ākinnamanussam posāvanīya-hatthi-assa-mora-migādi aneka-satta-samākinnāñ cāti attho*” (Sum p 245) Here *ussada* = crowd, multitude. In *Jāt.* IV p 309 we have *catussadam* “*Catussadam gāmaṇīyam samiddham dinnam hi so bhuñjatu Vāsavena*” The Com has the following explanation “*Catussadan ti ākinnamanussatāya manussehi pahūta dhaññatāya dhaññena sulabhadārutāya dāruhi sampannodakatāya udakenāti catūhi ussannam . . . ti attho*”

There is a metaphorical use of the word *ussada* in the sense of ‘desire’ or ‘conceit’

“*Tam aham brūmi brāhmanam*

silavantam an-ussadam”

(Sutta Nīpāta III 9 31)

Ibid IV. 14 6, Udāna I 4 = Mahāvagga I. 2 3 = Sutta Nīpāta IV 3 4 —

“*Yass’ ussadā n’ atthi kukiñci loke*,” for whom there are no desires anywhere in the world (Fausboll). Oldenberg translates ‘whose behaviour is uneven to

nothing in the world' (Vinaya Texts I p 80) But is not the sense rather arrogance or conceit (superbia)?

For the use of *ussanna* see Sum p 7, Jāt III 418; Jāt IV. 140, Therī G. v 444, Sumangala p 179, Sutta Vibhanga I p 286, Dhp 94, Cull X 15 1

USSĀDA, USSĀDANAM, USSĀDETI.

"Ko majjhe samsīdo, ko thale *ussādo* (v l. *ussāio*)" (Sum p 122).

Ussāda = 'throwing-up on' Cf Sk *ut-sādaka*

"Yathā mahāsamuddo na matena kunapena samvasati, yam hoti mahāsamudde matam kunapam tam khippam eva tiram upaneti thalam vā *ussādeti*" (Mil p 250 = Cullavagga IX 1 3, Mil p 187).

In a parallel passage in Udāna v 5 3 we find *ussāreti* (Burmese lection) See Mahāvagga VIII. 1 22; Cullavagga VI 11 3, Jāt I 419, 434 Cf *ussārana-bhaya* (Jāt I p 419).

"Idh' ekacco yodhajīvo sahatī iajaggam apī ca kho *ussādanam* yeva sutvā samsīdati" (Puggala V. 3).

Ussādana (Sk *ut-sādana*), 'rout, defeat'

Ussādeti (Sk. *ut-sādayati*), 'to cause to rise up on,' 'to throw on'

USSUSSATI

"*Ussussati anāhāro*" (Sutta Nipāta V 1 10)

Ussussati (Sk *ucchush*), 'to be dried up'

ŪHANA.

"*Ūhana-lakkhano kho . manasikāro, chedana-lakkhano paññāti*" (Mil p 32)

Ūhana = Sk *ūhana*, 'synthesis' as opposed to *chedana*, 'analysis'

ŪHASATI, ŪHASANA.

"*Ūhasanam pi sannipāto ullapanam pi sannipāto*" (Mil. p. 127).

Ūhasati (= *ud-ha s*), not in Sanskrit, 'to laugh'

ŪSA.

Childers defines ūsa as 'salt ground,' but in Anguttara III 70 6 it seems to be used for some 'saline substance,' perhaps nitrate of soda for cleansing clothes

EKATTA

Childers gives ekatta, 'unity,' but it is also used in the sense of 'solitude'

"Na me tam phandati cittam, ekatta-nnatam hi me"
(Thera G v 49, p 8) See Mil p 162

EKĀGĀRIKA

"Ekāgārikan ti, ekam eva gharam parivāetvā vilumpanam" (Sum p. 159)

See Anguttara III 50, 151 2, Puggala p 55

FRETĪ.

"Lahuko vata me kāyo phuttho ca pītisukhena vipulena tūlam iva eṭṭam mālutena pīlavatī va me kāyo"

(Thera G v 104, see v 754)

Vāterita (Vimāna XXXIX 4), hadayerita (Ibid LXIV. 20 22)

"Na ukkhiṇe no ca paṇikkhiṇe paṇe, na okkhiṇe pāṇa-gatam na eraye" (Thera G v 209, see v 260)

"Yathā pi nāvam puṇiso 'dakamhi
eṭṭi ce nam upaneti tīram"

(Jāt IV p. 478)

"Khippam gīram eraya vaggu vaggum hamso va paggayha sanikam nikūjam" (Thera G. v 1270)

Ereṭi (Sk. erayati), 'to move, raise, raise the voice, utter.'

ELAKA

"So na elaka-m-antaram [patiganhātī]" (Anguttara III. 151. 2, Puggala p 155; Sihanāda Sutta, Dīgha VIII)

Elaka is explained in the Commentary by ..
'threshold' It is evidently the same word in

term of the compound "elaka-pādaka-pīṭha" (Cullavagga VI 2 24) explained in the Vinaya Texts (III p. 165) as 'a chair raised on a pedestal.' The translation throws no light on the meaning of elaka. Buddhaghosa has the following note "Elaka-pādaka-pīṭham nāma dāru-pattikāya upari pāde thapetvā bhikkhū na-pīṭhakaṃ viya katapīṭham vuccatī" The chan (pīṭha) stood on a low projecting platform of wood or stone (elaka) by which it was mounted, and on which the sitter placed his feet. Such a chan was disallowed to the bhikkhus as being too comfortable.

Elaka in the sense of 'threshold' was merely a slab of wood or stone placed under an entrance door.

Nothing is known of the origin of the word. Can it be connected with Sk eduka, 'a wall, tomb,' originally a stone slab?

OKADDHATI

"Tam mam tato sattavāho ussannāya vipullāya vaddhiyā
Okaddhatī vilapantim acchinditvā kulagharassa"
(Therī G v 444)

Okaddhatī (Sk ava-kīśh), 'to drag along'

OKAPPETI

"Aparam pi bhante uttāram kāraṇam biñhi yenāham
kāraṇena okappeyyanti" (Mil p 150)

"Tasmā tassa balavato onamanena sadevako loko
onamissatī okappessatī" (Ibid p 234)

"Tihī ākārehi ditthe vematiko dittham n' okkappeti
dittham nassarati" (Sutta Vibhanga II. p. 4)

"Acira-pabbajitassa hi kathā okappaniyāna hoti"
(Sum p 143)

Okappeti (Sk ava-kīlīp), 'to consider as possible,'
'to be fit.'

Okappanā, in Dhammasaṅgani p. 12, is given as one
of the synonyms of saddhā

OKIRINĪ, OKILINĪ.

"Idhāham . . addasam itthim upakkam okilīnīm,

okirininim . sā issāpakatā sapattim - ' -
okiriinī" (Sutta Vibhanga I p 107)

Here upakka or uppakka = baked Does okiriinī
(= [o] kilinnakasaīrā) mean 'died up,' and okiriinī
'sooty,' 'begrimed with soot'

OKKANTATI

"Issassa upakkhandhamhā okkaccā cetunagallā,
tena nemim pariharesi" (Jāt IV p 210)

Okkaccā-ti okkantitvā (Com)

Okkantati (Sk. ava-kṛti), 'to cut off'

OKKANTI, OKKAMANA

"Bodhisattassa gabbh' okkanti yā" (Sum p 130).

"Mātu-kucchim okkamane" (Ibid p 145)

Okkanti (= Sk avakrānti), 'descent'

Gabbh' okkanti = entrance into the womb

Okkamana (= ava-kramana), 'descent'

OKASSETI

"Tato sucim gahetvāna vattim okassayām' aham"
(Theī G 116, p 135)

"Yadā bhante Nāgasena Tathāgatassa tā upamā aññātā,
tena hi Buddho asabbāññū, yadā ñātā, tena hi okassa
pasayha vīmamsāpekho panāmesī, tena hi tassa akāuñ-
ñātā sambhavatī" (Mil p 210)

"Sutam me tam bhante vajjī yā kulitthiyo kulakumā-
riyo tā na okassapitvā vāsenti" (M. P S p 3)

Okasseti (Sk ava-kṛish), 'to drag out or away,'
'draw away'

OGANA

"Migaluddo mahāñjā Pañcālānam rathesabho
Nikkhanto saha senāya ogano vanam āgamā"

(Jāt IV. p 492).

Ogana = avagana (Sk. ogana), 'without a re-
tinue' Cf opatta = nippatta = leafless (Jāt III p 495).

OGADHA

Childers quotes no texts in dealing with this word, but compare —

“Tvañ ca me maggam akkhāhi añjasam amat’ ogadham” (Theia G v 168, p 22). For antogadha see Sum. p 59

OGAMANA.

“Ogamanañ ti” (Dīgha I 1. 25, Sum p 95)

Ogamana = Sk a va - ga ma na, ‘setting’

OGGATA.

“An-oggatasmim suñyasmim tato cittam vimuccī me” (Thera G v. 477)

“Rattandhakāre ti oggate suñye” (Sutta Vibhanga II p 268).

Oggata = a pa ga ta, ‘set’

OCARAKA, OCARATI

“Ete bhante māma purisā carā ocarakā janapadam ocaritā” tehi pathamam ocinnam aham pacchā” (Samyutta III 2 2).

“Ete bhante mama purisā carā ocarakā janapadam ocaritvā āgacchanti tehi pathamam otinnam, aham pacchā otarissāmi [v l o s ā y i s s ā m i]” (Uddāna VI 2)

Ocaraka occurs also in Sutta Vibhanga Pār II 4 1, p. 47, and is explained by the Old Com. (Pār II. 4 27, p 52) as follows

“Ocarako nāma bhandam ocaritvā āchikkhati itthannāma bhandam avaharā ti”

The Com to the Udāna explains ocarakā by hetthā-carakā and carapurisā, ocaritva by vimamsitvā and o s ā y i s s ā m i by paṭipannāmi karissāmi

Buddhaghosa on Pār II 4. 27 has the following note

“Ocaratīti ocarako tattha tattha anto anupavisa-tīti vuttam hoti.”

Ocaraka (not in Sanskrit), ‘emissary,’ ‘agent.’ In

Div 127 26, *ava caraka* = footman, runner, *ocati*
(Sk *ava-car*, 'to go down towards'), 'to visit'

OCINĀTI

Nānāatana-m-ocita (Jāt IV p 135) *dum-ocita*
(Ibid p 156)

Ocita (Sk *ava-cita*) = *sañcita*, 'filled'

" . *Acchāya atibharitāya*

ocetum" (Theia G v 199)

Oceti (Sk *upa-ci*) = *upaceti* = *bhāveti*, 'to cultivate'

OTTHI-VYĀDHĪ

"*Tadā tassa rañño eka otthivyādhī mahab-*
balā ahosi"

Otthivyādhī is a female elephant Does it mean
'lip [trunk] striker'? (Jāt III 385-7)

ONI

"*Oni-akkha nāma āhatam bhandam gopento*"
(Sutta Vibhanga I p 53)

"*Onim rakkhatī onuakkho yo parena attano vasanat-*
thāne āhatam (MS *āhatam*) *bhandam idam tāva bhante*
muhuttam oloketha yāva aham idam nāma kiccam katvā
vutte rakkhatī" (Buddhaghosa)

Oni (*avana*?) must here signify 'treasure, property'

ONOJETI

"*Sovannena bhikkhāna udakam onojetvā*" (Mil.
p. 236, see *Mahāvagga* I 22 18)

"*Onojetha āvuso sanghassa cīvaram*" (Sutta Vibhanga
I p 265), see *Dīpavamsa* XIII 29, and cf *onojana*
(*Cullavagga* II 1 1) *Onoja* (*Cull* p 37)

Onojeti (Sk *avanejayati*), 'to dedicate,'
'consecrate'

OTAPPATI, OTĀPETI

"*Pāṇyam otappati*" (*Cullavagga* VI 3 7)

‘ Bhikkhū sa-udakam pattam otāpeti ” (Ibid. V 9.3;
see Mhv I 25 16)
O t a p p a t i (Sk a v a - t a p), ‘ to heat, warm ’

OTALLAKA

“ Kuto nu āgacchasi ummavāsi
O t a l l a k o p a n n a s s u l o v a ”
(Jāt IV pp 380-4).

“ O t a l l a k o t i l ā m a k o o l a m b a - v i l a m b a - n a n t a k a - d h a r o ”
(Com)

O t a l l a k a = o t ā l a k a = o t ā r a k a ? Cf. Sk. a v a -
tāraṇa, ‘ the ends or border of a garment ’

OTTAPATI, OTTAPPETI

“ Yam na o t t a p p a t i o t t a p p i t a b b e n a n a o t t a p p a t i
pāpakāṇam akusalāṇam dhammāṇam samāpattiyā idam
vuccati an-o t t a p p a m ” (Puggala II 5)

“ Athāyam itarā pajā puññabhāgā ti me mano -
sankhātum no pi sakkomi musāvādassa o t t a p p e t i ”
(Samyutta VI 2 3)

O t t a p a t i = a v a t a p p a t i for a p a t a p p a t i
(Sk a p a - t i a p), ‘ to be ashamed ’

The N Buddhist form for ottappa is apattiāpya
, (Mahāvyaṭpatti p 32)

ODAPATTIKIYĀ, ODAPATTAKINĪ

“ O d a p a t t i k i y ā m a y h a m s a h a j ā e k a s ā s a n i ” (Cariyā
Pit II 4 8, p 86)

Among the ten kinds of wives mentioned in Sutta
Vibhanga I. p 139 we find o d a p a t t a k i n i upon which
we find the following note (p 140), “ o d a p a t t a k i n i
nāma udaka-pattam āmasitvā vāseti ”

O d a p a t t i k i y ā = ‘ water-bowl-carrier ’

ODAGYA

This word is given in the Dhammasaṅgani 9, 86 as one
of the synonyms of pīti

O d a g y a = a u d a g r y a, 'elation' (not in Sanskrit)
from u d a g i a

ODANIKA

"O d a n i k a - g h a r a - v i t h i" (Jāt III 49)

O d a n i k a, 'a cook'

ODARIKA

"H i t v ā g h i t v a m a n a v o s i t a t t o m u k h a n a n g a l i o d a r i k o
k u s i t o" (Thera G v 101, p 15)

"P u g g a l o . l u d d h o o d a r i k o" (Mil p 357-8)

Cf. o d a r a in Dhammapada p 96

O d a r i k a (S k a n d a r i k a), 'gluttonous'

ONAMATI, ONAMATI

"U n n a t ā b h ū m i p p a d e s i o n a m a n t i, o n a t ā u n n a -
m a t i" (Sum p 45).

"S o s o m u ñ c a t i m u p p l i t t i o n a m i t v ā d u m u t t a m o" (Vimāna XXXIX 3)

"S i h o p i t a p p a t i t t i n e p i n a k a s s a c i o n a m a t i" (Mil.
p 400) Cf a n - o n a m i - d a n d a j ā t a (Mil p 238)

O n a m a t i (S k . a v a - n a m), 'to bend, stoop.'

ONAYHIYATI, ONĀHA.

"J ā l e n a c a o n a h i y ā n ā
t a t t h a h a n a n t i a j o n e v a k ā h i"

(Sutta Nipāta III 10 13).

O n a y h i y a t i (S k a v a - n a h), 'to cover'

O n ā h a and p a r i y o n ā h a are given in the Dham-
masangani 205, as synonyms of middha, 'sloth'

OPATATI.

"Y a t h ā . . k a l a n d a k o p a t i s a t t u m h i o p a t a n t e
. . . n a n g u t t h a l a k u t e n a p a t i s a t t u m p a t i b ā h a t i" (Mil.
pp 368, 396).

"Y a d ā k i l e s ā o p a t a n t i" (Ibid. p. 368)

F o r o p ā t e t i s e e S u t t a V i b h a n g a I I p 15

O p a t a t i (S k . a v a - p a t), 'to fall down'

OPĀTA

“Opātaṃ khananti” (Jāt I p 143)

Opāta (Sk a va - pāta), ‘hole, pit.’

OPĀNA

Opāna - bhūta (Jāt IV p 34 Vimāna LXV 4; LXVI 4, Sum p 177, Mahāvagga VI 31 11)

Opāna (Sk a va - pāna), ‘a pond or pool for watering’

OPILĀPETI.

“Tam pavāsa . . . usake opilāpehiti” (Sutta Nipāta I 4 7, p 14)

See Jāt I pp 212, 238, III p 301. Samyutta VII 1 9. Mahāvagga X. 4 5

Opilāpeti, the caus of a va - plu, ‘to keep under,’ ‘to sink’

OPUÑCHETI

“Bhumiṃ ca catujāṭiya gandhehi opuñchetvā . . . dhaje bandhimsu” (Jāt IV p 377-8).

Opuñcheti (a va - proñch, not in Sanskrit), ‘to cleanse’

OPUTA

“Puthū pañcahi nīvaranehi āvutā nivutā oputā paticchannā patikujjita tī puthujjanā” (Sum p 59).

Oputa = ovuta (Sk a pa - vi), ‘obstructed’

“Etthāyaṃ jano āvatō nivuto ovuto pihito pariyoṇaddho” (Mil. p 161)

Ovata, another form of the word, occurs in (an-ovata) Sutta Vibhanga II. p 52

OPUNĀTI, OPUNĀPETI

Childers only gives the metaphorical use of this word in the sense of ‘to sift’

“Masim karitvā mahāvāte vā opuneyya . . .” (Anguttara III. 33. 2)

“Sighasigham bhusikam uddharāpetvā sīghasigham opunāpeyya” (Ibid. III 92 3).

uddharāpetvā opunāpetabbam opunāpetvā atiharāpetabbam” (Cullavagga VII. 1. 2, p. 181)

“Esāham bhante yo me Ālāne Kālāme pasādo tam mahāvāte vā opunāmi sīghasotāya vā nadiyā pavāhemī” (M P S IV p 45)

Opunāti (ava-pū not in Sanskrit), ‘to winnow’

OMATTHA

“Sattiyā viya omattḥo dayhamāne va matthake

K... sato bhikkhu paribbaje te”

(Samyutta I 3 1, II 2 6 =Theia G. v 39)

Omattha = omatta (Sk ava-miish), ‘struck’

OMADDATI.

“Omadda khippam paligham esikāni ca abbaḥ” (Jāt II 95)

See Cullavagga VIII 4 5, p 214

Omaddati (Sk ava-miid), ‘to crush,’ ‘press down’

ORABBDHIKA

“Orabbhiko vā utabbhagātako” (Anguttara III 99 7, see Puggala p 56, Thei G v 242, p. 146 [the Com p 199, explains orabbhika by orabbhaghā-rika], Sutta Vibhanga I p. 106)

ORUNDHATI

“Orundhiya nam paṇi rakkhissā mi” (Jāt IV p. 480) Orundhiya = orundhitvā (Com)

Oiuddha (Thei G vv 445, 453).

Orundhati (Sk ava-rudh), ‘to restrain’

ORAMATI

Childers has no notice of oiamati, the proper meaning of which is ‘to leave off cease’ See Sutta Vibhanga I p 54

“Bhikkhu bhikkhum so ānāpetvā vippatissāi

sāveti mā avaharīti, so sūthūti oīa matī, ubhinnam anāpatti”

But in Mil p 361 oīa matī seems to mean ‘to be pleased,’ ‘to be satisfied’

“Sace so me bhante patisunitvā nandati oīa matī evāhan tam pabbājemi nissayam demī”

In Jāt I p 498 oīa matī is used in the sense of ‘to strive’ —

“O r a m ā m a n a p ā r e m a” = we strive but do not succeed The Com has “udakam . ākaddhema osā- r e m a”

A parallel expression occurs in Jāt III p 185 “V i k k a m ā m i n a p ā r e m i”

We see that oīa m ā m a = v i k k a m ā m a, ‘we use effort,’ ‘we strive’

There is a similar expression in Çakuntala p 146 (ed Williams, 1876) “Nam sahīgāmī dosottī v a v a s i d ā b i n a p ā i e m i n i v e d i d u m”

Can o r a m ā m a be an error for o s ā y e m a from a v a - s ā? See note on OSĀPETI

OLAGGETI, OLUGGA

“Atha kho bhikkhave Vepacitti asuṇḍo ataliyo (v lī • ātaliyo, ātaliko) upāhanā ārohitvā khaggam olaggetvā assamam pavisitvā” (Samyutta XI 1 9, see Sum. p 41).

“Olaggessāmi te Citta ānīdvāre va hatthinam” (Thera G. v 355)

“Tvam olag g o n a gacchasi” (Ibid v 356).

Olaggeti (caus of a v a - l a g), ‘to attach,’ ‘fasten,’ olagga = Sk a v a - l a g n a; for olugga see Sum p. 41

OLANGHANĀ, OLANGHETI.

“O l a n g h a n ā n ā m a h e t t h ā o n a m a n ā” (Sutta Vi- bhanga I p 121).

O l a n g h a n ā (not in Sanskrit), ‘passing under’

For o l a n g h e t i see extract quoted in ULLANGHETI.

OLIKHATI.

“Kese me olikhissan ti kappako upasankamī”
(Thera G v 169)

“Bahūvatasamādānā addham sīsassa olikhim”
(Therī G v 88, Com p 183).

Olikhati (ava-līkh, not in Sanskrit), ‘to cut off’

OLĪYATI, OLĪYANA.

“Ete te ubho ante anabhiññāya olīyanti eke, atidhāvanti eke” (Udāna VI 8).

In the D 1156, 1236, olīyana, ‘hesitating,’ is used as a synonym of thīna cf an-olīna-vuttitā Ibid 1367.

See Jāt III 322, where olīna = impeded? Cf Sk. avalīna, ‘sticking to’

OLUBBHA

“Pindapātam caritvāna dandam olubbha dubbalā”
(Therī G v. 17, p 125)

“Dandam olubbha gacchāmi” (Ibid v 27, p 126)

See Jāt. I p 126.

Olubbha, ‘leaning on,’ though connected in meaning with ava-lamb, looks as if it were derived from avalabh (not in Sanskrit).

OVATTIKĀ.

“Sakkā hoti hatthena pi dvīhi pi angulīhi [udakam] gahetum ovattikāya m pi kātum?” (Sum p 218)

“So tam sūcin nālikāya . . . ovattikāya katvā . . .” (Jāt III. p 282).

“Bodhisatto ovattikato sūcinālikam nīharitvā adāsī”
(Ibid. p. 285)

Here ovattikā seems to be a kind of ‘bag’

There is an ovattikā in the sense of valaya, ‘bracelet,’ “chabbaggiyā bhikkhū ovattikam dhārenti” (Cullavagga v 2. 1, Com on Mhv V. 29, 4), and a form ovattiyā (Mahāvagga VII 1. 5) = ovattikā.

There is also the form *ovaddheyya* or *ovattheyya* = turned back.

All these seem to point to Sk *apa-vīṭ*

OVAMATI

“Atha kho udapāno . sabbam tam tīna ca bhusañ
ca mukhato *ovamitvā* acchassa udakassa yāva
mukhato pūrito vissandanto maññe atthāsi” (Udāna
VII 8)

Ova mati (*ava-vam*, not in Sanskrit), ‘to throw up.’

OVARİYATI.

“Kim te aparādhitam mayā yam mam *ovariya-*
māna tittasi” (Therī G. v 367-8)

Ovariya ti pass of *apa-vīṭ*, ‘to avoid’

OVASSATI.

“Kadā nu mam pāvusakālamegho navena sacīvaṃ
vane

Issippan tīnaṃ pathe vajantam ovassate”

(Thera G v. 1102, p 98)

“Kassapassa kuti *ovassati*” (Mil p 223-4)

“Viharassa kuddo *ovassati*” (Cull. VI 3 4, see
V 16 1, VIII 3 3 Sutta Vibhanga II 33, 39)

Ovassati (*ava-vriṣh* not in Sanskrit), ‘to rain down on,’ ‘to leak’

For *ovasāpeti*, ‘to cause to be rained down on,’ see
Mahāvagga VIII 15. 2, p. 291).

OSSAJATI, OSSAJATI

“Kuto vānaṃ lokaṃ mano vitakkā
kumārakā dhamkam iv’ *ossajanti*”

(Samyutta X. 3 = Sutta Nipāta 5 1, p 48)

‘Whence arising doubts vex the mind, as boys vex a
crow’ (Fausboll)

Here is an illusion to a game played by Hindu lads of

to a crow's leg, first letting it go a little
n jerking it back
al meaning of ossajati is to let go or

io Bhagavā Cāpāle cetiye sato sampajāno
m ossajjī, ossattha ca Bhagavato
mahābhūmicālo ahosi” (M P S p 26)
thāgato sato - འདུས་ཤིང་གྲོ་བཏགས་ཀྱི་ལྷན་གྱི་མཆོག་
havī kampatī” (Ibid p 27) See Theria G 321
t ha kāyo uṇago caratu” (Jāt IV pp 460, 461).
ha = nissattha (Com)
ikhāo ssajjana (Sum p 130)

añjctvā kesse o s a n h e t v ā” (Jāt IV p 219)
 ī loccchana kesse o s a n h e t t i” (Cullavagga V

OSĀPETI, OSETI

gahetvā ubhato o s ā p e t i, ubhato kotisu gahetvā " , p e t i " (Jāt I 25)

ante mama purisā caḍā occarakaḥ ॐॐ ॐ ॐ
acchanti tehi pathamam ocinnam aham pacchā
ssāmi” (Samyutta III 2 2 = Udāna VI 2.
and notes under OCARAKA and ORAMATI)

āpeti = thapeti, from a va - sā
 G v 119 oṣiya (v l opiya) is explained by
 ā and oṣenti, in Theī G Com p. 202, by
 etvā thapenti. See Sutta Vibhanga II

peti we find o seti (see Samyutta XI 2 10, 119, Therī G v 283), in the sense of 'to put, which we find the v l o peti. In sarīre o s i (text opi)" (Jāt. IV p 457).

OHANATI

“Indakhīlam o h a c c a-m-anejā
te caranti suddhā vimalā”

(Samyutta I 47)

O h a n a t i (Sk a v a - h i i), ‘to take away’

O h a c c a may also represent o h a n t y a as well as
a v a h i i t y a

KATAGGAHA

“Yadā jinnā bhavissamā ubho dandaparāyanā
ubho pi pabbajissamā ubhayattha kataggaho”

(Thera G v 462, p 49).

“Ayañ ca te iñjaputti ubhayattha k a t a g g a h o
devalokūpapattī ca kitti ca idha jivite”

(Jāt IV p 322).

The Com explains k a t a g g a h a by j a y a g g a h a

Kataggaha = a lucky throw, the lucky die, in contra-
distinction to k a l i g g a h a, ‘an unlucky throw’

KATAGGAHA

“Na c’ a v a h i i t y a - i t i i i t y a - n a c a p u ñ ñ ā n i k u b b a n t i
Ubhayattha k a l i g g a h o a n d h a s s a h a t a c a k k h u n o ”

(Anguttara III 29)

For k a l i in sense of ‘bad die’ see Dhammapada vv
202, 252

KATUKUÑCAKA.*

K u t u k u ñ c a k a occurs in the following passage from
the Divyāvadāna, p 8, l 3.

“Ā k r o ṣ a k ā i o s h a k ā v a y a m m a t s a r i n a h k u t u k u ñ -
c a k ā v a y a m
dānam ca na dattam anv api yena vayan pitulokam
āgatah”

On p. 302, l. 3, of the same work the word recurs

: See *Academy* Feb 25, 1888, No 825, pp 136, 137.

“Ete pi matsarinā āsan kutukunīcākā āgrihītapariṣh-
kāṛās.” *

The editors, not understanding this unusual term, have admitted into their text (p 302) the variant reading *kutukunīcākā*, which they connect with Pāli *kukkuccaka*, ‘remorseful’ Childers, however, refers the well-known *kukkucca* to the Sanskrit *kaukritya*. It sometimes appears under the form *kukkucca*, as if from *ku-kṛitya*; and, in *Anguttara Nikāya* IV 196, we find *akkukkuccakajātā*, in the sense of ‘well-formed,’ applied to a tree. It is possible that *kukkucca*, ‘remorse,’ has a different origin, and may be derived from *kūt + kṛitya* (Cf *Sk. kūt*, ‘to sorrow’). But, be this as it may, *kukkucca* is never used in Pāli texts along with *maccharī*, *macchara*, or *kadāriya*, but with *uddhacca*, &c. In the passages quoted above, *kutukunīcaka* has not the sense of ‘remorseful’.

The metre of the verse quoted from p 8 of the *Divyāvadāna* would seem to show that the reading *kutukunīcākā* is to be preferred to that of *kutkunīcākā*. If, then, this term does not bear the meaning, ‘remorseful,’ what is its true signification? Sanskrit gives us, apparently, no direct clue to the meaning, so recourse must be had to Pāli for its signification. Childers’s dictionary here fails us entirely, and we are compelled to look elsewhere for help in solving the difficulty. It may be noted that *ākroçakā* and *roṣhakā* correspond to Pāli *akkosakā* and *rosakā*, which are usually found together (see *Samyutta-Nikāya* III 3 1, p 96, *Sutta Nipāta*, p. 24) in connection with *maccharī*, *matsarīna* is the Pāli *maccharino*, and it may be assumed that in meaning it is synonymous with *kutukunīcākā*.

On pp 291, 298, of the *Divyāvadāna*, *mātsarya* (= Pāli *macchariya*) is associated with *āgrihīta*, in Pāli *aggahīta* (not in Childers, but compare *agga-*

* The editors suggest ‘ostentatious’ as the meaning of *āgrihītapariṣhkāra*, but the context shows that it signifies ‘having beggarly belongings,’ hence ‘mean,’ ‘shabby’.

hitatta in Puggala Paññatti II § 3. 13, Dhammasaṅgani, § 1122, p 199), which literally means 'drawn tight or close,' hence closefisted, mean greedy. But, in the Puggala, among the synonyms of macchaya we find not only aggahitatta and kadaya, but also katukañcukātā (written katakañcukātā in the Dhammasaṅgani) an abstract noun formed from an adjective katukañcuka or katakañcuka, corresponding to an original kṛita-kañcuka or kṛita-kuñcaka, 'close,' 'near,' 'greedy' (Cf Sk kṛita-kapata, 'fraudulent') Kañcuka or kuñcaka must be referred to the root kañc or kuñc, 'to draw together,' 'contract' (Cf Sk kañcuka and kañcukita).

The compiler or compilers of the Divyāvadāna, not recognizing the origin of katukañcuka, tried to Sanskritize it into kutukuñcaka, connecting it, perhaps, with kūtukuñcaka or kutukuñcaka. But, whatever may be the etymology of the word, there is no doubt as to its meaning, which cannot be settled offhand by an appeal to the Sanskrit dictionary. As with ekodibhāva, no amount of ingenuity exercised by Sanskrit scholars can determine its meaning apart from the Southern Buddhist texts, where it is employed in its true and legitimate sense. That Pāli terms have been altered in the process of Sanskritization needs no proof. We have several specimens in the Divyāvadāna.

The editors furnish us with a good example in sambhinna-pralāpa (p 302) = Pāli samphappalāpa, 'nonsense'. Sampha was a word evidently unknown to the Sanskrit compiler, but it is not uncommon in Pāli. We have also a verb samphappalapati (Sum p. 74). To this we may add vardhaniya = Pāli bhājana; niṣparusha = Pāli nippurisa. This term is applied to music, and does not mean, 'not harsh,' 'soft,' but 'not human,' 'not produced by human beings,' but by gandharvas or heavenly musicians (see Vimāna 64.10 p 60). In the translation of the Jātaka book (p. 75), "nippurissehī turīyehi paicāṇyamāno (vl. parivāṇyamāno)," the

same expression as occurs in Culla VII 1 p 180, is rendered 'attended by musical instruments which played of themselves' In the Vinaya Texts, III p 225, it is translated 'waited upon by women performing music' This expression, I venture to think, may be rendered thus—'entertained by heavenly music' The Sanskrit parallel passage (Div p 6) is *nishpauśhena* (v l *nishpauśhena*) *tūryena kīdati ramate pañcārayati*" (see Jāt I p 58) *Utkutukapīahāna* = Pāl *ukkutikapadhāna*, *lūha* (pp 13, 81) = Pāl *lūkha*, *phuttaka* (p 29), a kind of *barik* cloth = Pāl *potthaka* (see Jāt II p 432, where the form *pottha* also occurs), *phelā* = Pāl *pelā* (see *peḍā*, pp 251, 365), *abhipiāya* = *adhipiāya* Pāl *adhīpāya*, *abhyavagāhya* = *adhyavagāhya*, cf Pāl *ajjhogāhetvā*, *abhinirnameyāmi* = *abhinirnamayāmi*, cf Pāl *abhininnāmeti*

Kadalīccheda, 'a kind of sword cut' "Bodhisattvo tñ stambhañ *kadalīcchedena* *khandakhandam chettum ārabdhah*" (p 459, l 12)

We have a similar expression in Pāl, cf *kalīiaccheja* (Mil p 193)

The term *kadalī* is applied to the soft stem of the plantain tree, while *kalī* denotes the top sprout of a plant or tree Cf "tadā so iñjā tassa tāpassa kuddho hatthapāḍo vamsakalīre viya chedāpeṣi" (Mil p 201)

"Tasmim khane coraghātako tikhinaparāsum gahetvā kumārassa tarunavamsakalīe viya dve hatthe chindi" (Jāt III p 180)

A reference to Pāl explains many difficult expressions, as *asammosa-dhaiman*, which does not mean 'ever alert,' but 'whose dhaima or doctrine is without confusion', *tadbahulavihārīn* = Pāl *tabbahulavihārī*, 'living intent on that', *sthavīka*, p 475, answers to Pāl *thavīka*, 'a bag', *kataccha* or *katacchu*, 'a vessel' (?), p 398, corresponds to Pāl *katacchu*, 'a ladle or spoon' (not found in our Sanskrit dictionaries), the etymology of which is, perhaps to be

sought in some of the modern Prakrits. The modern Hindu dialects have *karacchul* in the sense of 'spoon' used by glass- and metal-workers.

On p 286, l 2, we have the peculiar expression, "*sarvām santah-svāpateyam*", on p 439, "*sarva-santam svāpateyam*", and, on p 291, "*piabhūta-satta-svāpateyam*". If we take the word as it occurs on p 291, we find it a part of a stock phrase, which we get in a simpler form in the *Dīgha Nikāya* V 10 (*Sumangala*, p 295), *Sutta Vibhanga* I p 18, *Samyutta*, pp 94, 95.

In the Pāli parallel passages there is no *piabhūta-satta-svāpateya*, but Buddhaghosa, in commenting on the passage referred to in the *Kūṭadanta-sutta*, has the following note "*Tāta idam evam bahum dhanam kena saṅgharitan ti? Tumhākam pitāmahādīhi yāva sattama*" — "The word *sattama*, Sk *saptama* (as well as *satta*) may, perhaps, have been used in the sense of 'going back to the seventh generation,' hence 'long accumulated,' 'of long standing' (see *Jāt II* p 47).

In the phrase on *Div* p 439, I think we ought to read "*sarvām saptā-svāpateyam aputtam*," which would correspond to a Pāli phrase, "*sabbam sattamaṃ sāpateyyam aputtakam*". Cf the following passage in the *Samyutta Nikāya*, where *sattama* means the seventh (in succession)

"*idam sattamaṃ aputtakam sāpateyyam ājakosam paveseṭi*" (*III* 2 10, p 92)

Sattama, 'best,' occurs in *isi-sattama* (*Vimāna XXI* 1)

The phrase, *pahusanto*, 'being rich,' occurs in the *Sutta Nipāta* (I 6 7, p 18), but it throws no light on the passages under discussion.

KOṢṬHA-NĀDA

As *siha-nāda*, means a lion's roar, *koṣṭha* ought to mean 'an elephant'. It does so in *Mūhinda Pañha*, p 76 —

bhante atthiti" "Kin nu kho . So hatthi kadāci karahaci koñcanādam nadatiti" "Āma bhante nadatiti" "Tena hi . so hatthi koñcānam sisso ti?"

Koñca = krauñca, from a root kruñc, 'to trumpet' We find such a root in Buddhist Sānskrit, "hastinah kroñcantī" (Div. p 251)

The Editors of the Divyāvadāna explain kroñcatī by 'to trumpet', but suggests confusion with kroçatī. The root, kruç, however, is itself a weakening of a root, kruk, of which kruc and kruñc are variants In Sutta Vibhanga I p 109, we find koñca used for the 'trumpeting' of an elephant

"Idhāham āvuso Sappimkāya nadiyā tīre ānañjam samādhim nāgānam ogayha uttarantānam koñcam kaṇṭānam saddam assosin ti"

Here koñcam karoti = 'to trumpet'

In the Com to verse 310 Therī G p 210, turīyā or kōṇiya is explained by "kuñca-kāra-kukkutī," 'a cackling hen?'

EMENDATIONS

I

"Ime hi nāma aññatitthiyā durakkhātadhammā vassā-vāsam allyiṣṣanti sankāpayiṣṣanti" (Mahāvagga III 1 1)

'Shall the ascetics who belong Tīthiya schools, whose doctrines is ill-preached, retire during the rainy season, and arrange places for themselves to live in' (Vinaya Texts I p 298)

The translators propose to read sankappayissanti In verse we do find such forms as sankāpeti for sankappeti, but not in prose. At first one feels inclined to read sankāmayiṣṣanti, 'to take possession of', but the Sinhalese copy of the Com reads sankhāpayiṣṣanti which may be a causative of kshi, 'to dwell,' and signify 'to settle down quietly,' 'live at ease'

The various readings are sankāyiṣṣanti, sankhāpayiṣṣanti

II.

“Gāmaṇigamā ākinnā accāsanne tahiṃ tahiṃ
 nalaveluvanaṃ iva brahā kukkutasampatī (v 1-patā)
 avīci maññe va p h u t t h ā manussehi bhavissaie”
 (Anāgata Vamsa vv 38, 39)

The Commentary on v 39 is as follows —

“Āvīci maññe va p u t a (sic) . . manussehi r a n -
 t a r a p u t a (!) pūṭa bhavissanti”

In the text v 39 for p h u t t h ā read p h u ṭ ā, and in the
 Com read—

“Āvīci maññe va p h u ṭ ā . .
 manussehi - r - a n t a r a p h u ṭ ā pūṭā,” &c

There is a somewhat similar passage in prose in Angu-
 tara III 5 6 “Sutam me ayam loko avīci maññe
 phuto ahosi manussehi kukkutasampātīkā gāmaṇigama-
 i jadhāṃyo ti”

III

“Atha kho Vepacitti ātaliyo upāhānā
 arohitvā . . assamam pavasitvā” (Samyutta XI 1 9,

For ātaliyo we have the various readings ātaliḷko,
 ātaliyo These together with the reading in the text are
 all wrong Ātaliyo is an adjective and ought to agree
 with upāhānā, but it does not. We ought I think read
 ekatalika-upāhānā, a compound that is well known
 from the Jātaka-book —

“Tasmā so pi rājā solavassapadesikam puttam pakkosivā
 ekatalika-upāhānā ca pannacchattaṇ ca . .
 datvā” (Jāt II. p. 277)

The various readings (Burmese) are eka-patani-
 kam, ekapatalikam

“Mayham maggam gacchantassa ekatalika-upā-
 hānā c’eva pannacchattaṇ ca laddhum vattati” (Jāt. III.
 p 79)

The various readings are ekam pakalikam
 ekapavālika (see also Jāt. III. p. 81, where we find
 the various reading, eka-patalika).

Ekaṭalika-upāhanā might mean 'single-soled sandals'. The reading ekaṭalika = 'single-lined'. Compare "anujānāmi bhikkhave ekaṭalāsikā upāhanā" (Mhv V 1 30)

Buddhaghosa explains ekaṭalāsikā by eka-paṭalam (See Vinaya Texts II p 13)

IV

"Kūtāgāe cāyitvā tvam nīvāte sparṇitāgate āsīno vrikshamūleṣu kacceṇ na paṇṭapyase" (Divyāvadāna p 559, 1 12)

Sparṇitāgate, as it stands in the passage quoted above, is hopelessly unintelligible, and the interesting notes at the end of the Divyāvadāna offer no solution of the difficulty, though a very slight alteration would suffice to make sense.

Being in mind, as pointed out in the *Academy*, March 27, 1886, p 222, that Northern Buddhist texts often contain Sanskritizations of Pāli forms, we must turn to Southern Buddhist texts for help in amending what is obviously a corrupt or false reading.

Nīvāte is plain enough, and corresponds to Pāli nivate (= Sanskrit nivāte). Childers does not register nivāta in the sense of 'sheltered,' but assigns to it the meaning of 'lowliness,' though 'calmness' would be more in accordance with the etymology of the word. "Gāraṇaṃ ca nivātaṃ ca" (Sutta Nipāta II 4 8)

Nivāta, however, does occur in Pāli texts in the sense of 'shelter'd (from the wind)'

"Channā me kūṭikā sukhā nīvātā"

(Thera Gāthā, st 1, see also 51-54).

"Sa hi paṇṇā nīvāte paṭipassikkhā viya ca niccalā va nissinnā ahoṣi" (Sum p 42)

"Nīvāte ti pabbatapāde" (Jāt IV p 92)

Cf nivātāja (Ibid p 156), nivātaka (Jāt I p. 289)

Sparṇitāgate appears to correspond to Pāli plus-

siṭtaggaḷe This compound, not given by Childers, seems to mean 'with well-finished bolts,' hence 'well-secured' It occurs in Theiṛa Gāthā (st 385)

“Mā sitena pareto vihaññittho , pavisa tvaṃ vihāraṃ
phus[s]iṭtaggaḷaṃ”

But what is more important to the elucidation of the passage quoted from the Divyāvadāna is the occurrence of a similar expression in two passages in the Anguttara Nikāya

“Kūtāgāṇaṃ . nivātāṇi phussitāggaḷaṇi”
(III 1, p. 101)

“Kūtāgāṇaṃ . nivātaṃ phussitāggaḷaṃ”
(III 34, p. 137)

(See Childers's note on a passage in the Mahāvamsa, 124, s v PHASSITO)

With these passages before us we cannot go far wrong in restoring the text by reading spaṇṇitāggaḷe for spaṇṇitāgate

v

“Anujānāmi añjanaṃ kālañjanaṃ . kapallaṇti” (Mahāvagga VI 11)

The translators of the Vinaya Texts vol II p. 50, do not translate kapalla but they give Buddhaghosa's explanation showing that the word means 'lamp-black' used as a collyrium Kapalla might stand for kapāla but I venture to think we ought to read kajjāla, a well-known term for 'lamp-black'

MISCELLANEOUS

I VULTURE OR PIGEON

In the Hitopadeśa and Pañca Tantra keenness of sight is ascribed to a pigeon, in the Jātakas to a vulture The Pāli may, perhaps, be the original

“Yo 'dhiṇṇā yojanaṇṇatā paṇṇatīhīṇiṣaṃ khagah
Sa eva prāptakālas tu pāṇabandhaṃ na paṇṇatī”

(Hitopadeśa I 57).

This verse is found in Pañca Tantra, 11 18 .

“Ardhārdhād yojanaçatād āmisham vaikshatī khagah
So 'pī pāçvasthitam daivād bandhanam na ca paçyati.”

The stanza as it occurs in the Jātaka book, 11 p 51, is applied to a *vulture*, and not to a *pigeon* :

“Yan nu gijho yojanasatam kunapāni avekkhatī^s
Kasmā jālañ ca pāsāñ ca āsajjāpī na bujhasīti ”

II FLAMINGO OR CRANE.

In Sanskrit literature frequent mention is made of the faculty possessed by the hamsa to separate the milk from a mixture of milk and water.

“Hamsa hī kshīram [ādatte] tan mīçrā varjayatyapah ”
(Çakuntala VIII 160)

In Buddhist literature this power is ascribed to the *koñca* .

“Saddhimcaram ekato vasam misso aññajanena vedagū
vidvā pajahātī pāpakam koñca o khīnapako va ninnagan
ti ” (Udāna VIII 8)

In Sumangala, p 305, Buddhaghosa compares an ariyasāvaka to a *koñca*, because if a mixture of spirit and water were put to his lips the water only would enter it !

“Bhavantare pī hī ariyasāvako jīvita-hetu pī n' eva
pānam hanti, na suīam pivati Sace pī 'ssa suraṇ ca
khīraṇ ca missetvā mukhe pakkhipanti, khīram eva pavisati
na surā Yathākīṃ ? Yathā koñcasakunānam khīra-missa-
udake khīram eva pavisati na udakam ”

III THE TORTOISE SALUTATION

“Bodhisatto nadiyā thitako va mātaram vanditvā
hatthakacchapakam katvā ammā
ti āha ” (Jat III p 505)

What is *hatthacchapaka* ?

It seems to be equivalent to “*kacchapa-hatthaka*”
‘a kind of obeisance from *kacchapa*, ‘a tortoise,’ and
hattha, ‘hand.’

In Çakuntala 6. 135 (p 229 ed Williams, 1876) we have the expression, "Kapota hastakam kṛtvā" "a mode of joining the hands in humble entreaty or respectful representation or fear, from kapota, 'a pigeon,' and hasta, 'a hand' "

In Sumangala, p 291, we read of a crocodile prostration, evidently marking great respect. "Rājā sumsumārā-patitena theṇam vadanto 'naḥam ayyassa arahattam vandāmi' pana thatvā rakkhita-sīlam eva vandāmīti' āha "

SPELLICANS *

IN the Dīgha Nikāya we find a list of games to which certain Samanas and Brahmans are said to be addicted. The phrase is put into the mouth of the Buddha, and the list occurring in one of the very oldest fragments imbedded in the Buddhist Scriptures (in the Silas), dates back very probably to the time when Gotama was living. Of each word in this list we have the traditional interpretation preserved to us in the great commentary by Buddhaghosa, who wrote about A.D. 430. One of the games is called *Santīkama*, and *Therīgāthā* explains it

“Little pieces [or men of the kind used in games] or bits of clootery are put all in a heap together. Then these they remove or replace with the nail, and, if any object in the heap shakes, he [the player] is beaten.”

See the *Sutta Nipata Vilāsinī*, just edited for the Pali Text Society by myself and Prof. Carpenter (p. 85).

Santīkama may be rendered ‘Neighbourhoods,’ but the game is clearly what is now called Spellicans. As now played, each piece has a number on it, and each player continues to withdraw (with a hook) one or other of the various pieces until in so doing he shakes the rest. Then the other player has his turn, and, when all the pieces are removed, the numbers on those taken by each player are added up, and the player with the highest number wins.

Is anything known of the history of this game in Europe? The name for it is evidently old, and connected, not with *spielen*, ‘to play,’ but with our words *spill* (a bit of paper or wood) and *splinter*. That it should have existed 500 B.C. in India need not surprise us. A study of the migration of games might be expected to yield results as interesting as those of the migration of stories.

T. W. RHYS DAVIDS

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